THE CONTENTS.

CHAP. I.

A View of the Fanatick Faction of England; *As also the Ends and Reasons of publishing these Papers in these Times.* Pag. 1.

CHAP. II.

A Brief of the divers Ends in desiring to have this Parliament called: Of the true Cause of the Contempt and Hatred of the Clergy among the People, and what makes the Churches differences irreconcileable. p. 3.

CHAP. III.

What use the Fanaticks have made of Parliaments, and the ways whereby that Faction in this Parliament and Kingdom have endeavoured to make the Clergy contemptible and odious to the people. p. 8.

CHAP. IV.

The Fanaticks Arts of framing Accusations to the Parliament against the Clergy, and their manner of proving their Charges. p. 12.

CHAP. V.

A View of the New Judges of the thus accused Clergy; Their condition, and their judging of Doctrines in their Committees for Religion, De facto & de jure. p. 17.

CHAP. VI.

The Censures of these Judges against the Clergy, and the true Reason thereof. p. 21.

CHAP. VII.

Of Parliamentary changes in Religion. Of the Policy and ways for the destruction of Religion by this Parliament, wrought by the long conspiracy and combination of the Fanaticks of England, *here laid open.* p. 26.

CHAP. VIII.

A concluding Parallel between the Popish Persecution in Q. Mary's *time, and this Fanatical Persecution.* p. 35.

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PERSECUTIO UNDECIMA:

Or, The

CHURCHES

Eleventh Perſecution.

Being a Brief of the

Fanatick Perſecution

OF THE

PROTESTANT CLERGY

OF THE

Church of England:

More particularly within the City of

LONDON.

Chestlin Bmcat.

Begun in Parliament, Anno Dom. 1641. *And Printed in the Year*, 1648.

But they mocked the meſſengers of God, and miſuſed his Prophets, till the wrath of God aroſe againſt his people, and there was no remedy. II. Chron. chap. 36. verſ. 16.

Re-Printed in the Year, 1681.

And are to be ſold by *Walter Davis* in *Amen-Corner* near *Pater-Noſter-Row.*

(2), 36

XUM

CHAP. I.

A View of the Fanatick Faction of England; *As also the End and Reasons of publishing these Papers in these Times.*

WHat miseries the Fanatick Faction (so long lying like the *Canaanites*, as Thorns in the sides of our *Israel*) would bring upon this Nation, *England* wanted not *Ezechiels* Watchmen to foretel? and the Story of these Times hath proved their Prophesies wanted no Truth; but, *Quos perdere vult Jupiter, eos dementat prius*: Otherwise it were strange to think, that of two Factions, *viz. Papists* and *Fanaticks*, mortally hating each other, distinctly incorporated from the *Church of England*, and both of them destructive to it; the one like cunning Pick-pockets, should set the Eyes of the people so busily to look after the *Religion* of the other, and in the mean time rob them of their own; and by the same Principles (like Firebrands in the Tails of *Sampsons* Foxes, looking divers ways) alike endanger the *Established Religion*. The one Faction was made most odious to the people, the other seemed most Religious; and the due execution of *Penal Laws* against *Popish Recusants* hath been accounted Zeal and Justice: but any *legal Penalties* inflicted on *Fanatick Recusants*, was cryed down for Cruelty and Tyranny, and made the Judges reproach; nor would the people endure to hear the name of *Fanatick Dissenters* mentioned in a Pulpit; which now to drown, together with their own folly in countenancing or non-conceiving the *Fanaticks* designs, the more *Loyal Party* have invented the new name of *Round-head*) the Nobility, Gentry, and generally all sorts of people accounting the *Fanatick Faction* a simple inconsiderate Party, well meaning People, tender Conscienced Christians, such as deserved pity rather than punishment; little remembring our Saviours Caveat against Wolves in Sheeps clothing: which in *Demosthenes* Fable, laying all the breach of publick Peace between them and the Sheep, upon the Dogs which were set to watch the Sheep-folds; till the seduced Sheep (for quietness sake) delivering up their Keepers for a Sacrifice to the Wolves, too late found their own Folds exposed to such danger as Wisdom might have easilier prevented, than it could afterward remedy.

What else have the causeless clamours of the *Fanaticks* meant for this many years against the Bishops and the Clergy of *England*? who in our Saviours phrase of *Pasce oves*, watched over the Flock of Christ; but to smite the Shepherd, that so the Sheep might be scattered: Like that of *Tully*, *Civium perditorum scelere pulsus à Delubris is qui illa servarat, Religionum Jura polluta, & in Larium sedibus edificatum est Templum licentiæ.* And what havock hath been made among the Sheep, since the *City-Fanatick-Tumults* cryed out, *No Bishops*, and armed Fury hath forced thousands of the Clergy from their Flocks; the almost Ruines of the Church, and of three Kingdoms sufficiently witnesses; a just Judgement of God upon a People long contending with their Priests, and mocking, and mis-using the Prophets and Messengers of God, till like the *Jews*, the wrath of God fell upon them, and there was no remedy: and all this vengeance executed by a generation of Vipers, eating out the Bowels of their Mother Church and Country, wherein they have long lurked; filling themselves (for above twenty years last past, I can witness) the only people of God, the Meek of the Earth, Christs little Flock, Weak Brethren; crying out against Bloud-thirsty Papists for taking up Arms against Kings and Princes; and who but those Fanaticks, the devout observers of the Fifth of *November* (their only *Holy-day*) in hatred of the *Gunpowder Treason*? (though that Gunpowder was never carried in Bandaliers, and fired in the Face of the King, for the safety of his Person) and their daily Sermons were against Persecution; yet now themselves (weak Chri-

De Legib. lib. 2

Hosea 4. 4. 2 Chron. 36. 16.

ſtians till ſo well Arm'd) are become the only and moſt bloody Perſecutors, having ſlain more thouſands of Proteſtants in *England*, under colour for fighting for the Proteſtant Religion, than Queen *Mary* condemned Scores within the like compaſs of years. The truth is, the *Fanaticks* of *England* have long conceited themſelves to be the only people of God, like the *Jews*, (and a man might ſwear by their Actions they are *Jews* indeed, and not *Chriſtians*) and all other men not of their Tribe, to be the wicked of the World, and Gods Enemies, *Egyptians* and *Amalekites*: That ſo whatever favour was done to any of their Faction, they thought themſelves nothing beholden to any man for it; but they would ſay God Decreed them to do it, ſo that they could do no otherwiſe; and what ever Juſtice was done to any of their Tribe, was accounted cruelty and perſecution of Gods people.

But whatever Injuſtice or Cruelty they acted upon their Neighbours, (better Chriſtians in good ſooth than themſelves) they called it Juſtice and Zeal for Gods Glory, fulfilling Gods Decree; and can in their Canting Language (the Language of *Canaan*, as they ſtiled their abuſing of Scripture phraſe) flatter themſelves, that they muſt waſh their Feet in the Blood of the ungodly, and *binding Kings in Chains and their Nobles with Links of Iron*, ſit ſmiting their fellow Servants and fellow Subjects againſt the Law, while they pretended to Judge according to the Law: (this being the Old Character of A Fanatick, a Strangers Angel, a Neighbours Plague, a Saint Abroad, a Devil at Home) *but his Children ye are* (ſaith our Saviour) *whoſe works ye do*: The Devil was a Lyar from the beginning, and the Accuſer of the Brethren; and who have done the works of ſuch a Father you may here know, by a taſte of the Firſt Fruits (Sower Grapes of their long promiſed *Canaan*, a glimpſe of their Clergy-hating, the Foundation of *Fanatick-Babel-Reformation*: and what an Harveſt of miſery to this Nation hath followed ſuch beginnings (when Judgement begins at Gods Houſe) may be gathered into Volumes by better Pens. It's enough from a private Hand (in ſuch Times as theſe) if any ſhort Copy can be ſet forth for others to follow; and to ſhew the Fanaticks that all men do not ſleep, but ſome ſtand watching ſtill to give the World warning of ſuch Hypocrites; eſpecially conſidering that is no Records of the particulars of the Tyranny of theſe Times hath been extant to the World, though all honeſt Proteſtants have much deſired it; Time indeed not bearing Truth from a Proteſtant hand. As alſo conſidering the multitude of Scandalous Pamphlets, Parliament Speeches, Centuries, Declarations publiſhed all and faced with Authority of Parliament, the Supreme Court of Juſtice in *England*; Title enough to charm the World, eſpecially Poſterity, into a belief of ſuch Authentick Records; ſhould no particular Counter-work of Truth be left to oppoſe ſuch ſlanders. For as yet there is none; and probably if either an Act of *Oblivion* ſhould happen, or time waſte away the preſent Clergy (who by reaſon of the fury of this Age, dare not write their own Sufferings, nor by reaſon of their being ſo ſcatter'd can bring them to a general Collection) never any may come forth: whereby the Fanatick lyes, and ſhameful ſlanders of the Clergy of this Generation would paſs for currant Truths; when as the Faction themſelves know, and cannot but acknowledge (as I have heard ſome of them ſay) that they could never have taken a worſe time againſt the Biſhops of *England*, whoſe perſonal honeſt Lives, Learning, and Piety was ſo eminent, that indeed it made clamours againſt them the more violent (like that againſt our Saviour, *Away with him, away with him*, when the Queſtion was asked, *what evil hath he done?*) that ſo they might remove them by Tumults, againſt whom they could not work their Deſigns by Law. And for the perſecuted Clergy of the Church of *England*, I am confident it is their hearty deſire, and I dare in their Names make this ſolemn Appeal to Poſterity, (if ever God ſend times for Juſtice in *England*) that (after ſo cruel and barbarous ſufferings by baniſhments, and manifold impriſonments, ſome in noyſome and foreign Jayles among Thieves and * Felons: Some in Ships un-

* *Mr. Stone of Saint Clements Eaſtcheap ſent Priſoner to Plymouth by Shipping. Mr. Coiſlen of St. Mathews Friday-ſtreet ſent Priſoner to Colcheſter Caſtle. Doctor Griffith committed to Newgate: and divers others.*

der

der Decks neer * smothered: Some starved and dead in || Prison; others murdered in † Prison. All of them sequestered, spoiled of their Goods, and Estates, and Houses, to the ruine of their Wives and Children also) that they might obtain a legal Tryal, to know what evil they have done; that it may appear whether scandalous Accusers, and scandalous Judges have not made a scandalous Clergy, and not found them such. This being left them their only comfort in their Miseries, that they suffer as Christians, not as Evil Doers, but for Righteousness sake, as God and their own Consciences bear them Witness, and these ensuing Lines (though rude, yet true) may not a little prove to any impartial Reader, to the satisfying also of that newly started Objection by the House of Commons against a Personal Treaty with the King, *viz.* the bringing in again of Scandalous Ministers.

* Dr. *Martin* and Dr. *Stern*, Masters of Colledges in *Cambridge*. Doctor *Fairfax* of St. *Peters Cornhil*.

|| Divers starved to Death in *Winchester-House*.

† Dr. *Raughleigh* Dean of *Wells*, murdered by his Jaylor. Dr. *Antil* wounded, and died of his wounds in *Taunton Castle*. The fury of these Times have forced the concealing of some *Persons* and *Circumstances*, for theirs, and the *Authors* security.

CHAP. II.

A Brief of the divers Ends in desiring to have this Parliament called. Of the true Cause of the Contempt and Hatred of the Clergy among the People, and what makes the Church differences irreconcileable.

PRivate Interests and Advantages are ever the grounds of usurped Power, and why Lay-men in this Parliament have presumed to intermeddle with matters of Religion, and to monopolize all executive and judiciary Power in Doctrine and Discipline of the Church (which God knoweth they never understood) under pretence of *Reformation* of *Religion*, Mr. *Hampden* (one of the prime Grandees of the *Fanatick Faction*) hath satisfied the World, in his *Answer to a Private Friend*, asking him why they so much pretended *Religion*, when indeed *Liberty* and *Property*, and *Temporal Matters* were by them chiefly intended? Should we not (said he) use the pretence of *Religion*, the people would not be drawn to assist us. And truly it were pity that Posterity should be left without some *memento* of the private *Interests* and *Designs* of all sorts of people in this Kingdom, in themselves different, yet all concentring in this one word *Reformation*, to build the *Babel* of this Generation: Not much unlike the hatching of the *Belgick* Troubles. *Nobilitas cum Plebe conspirant, & rem suam curant, dum publicam curare videntur.* Such desires in calling the Council of *Trent* have been translated into an English madness and superstition in longing for this Parliament, which all men fansied such a Πανκρήστον *medicamentum* to each private Malady, that not any Humour in the Body Politick, or itch in the Breech of the Kingdom, but was kept clawed by Mr. *Speakers* Thanks, and large Promises of Redress of their Grievances: Even the *London Porters Petition* received much Thanks from the Parliament, and proffers of easing them of their Burdens. A fair opportunity had the Great Ones to work their ends over other mens Shoulders.

Strada de Bello Belg. Hist. of the Council of *Trent*.

1. The Court emulation (for even the Kings House and his Council were poysoned with *Fanaticism*) thought by a Parliament to remove the Favourites, that so upon their Ruines, themselves (next in place) might be advanced. What also was the sin of the *Archbishop* and the Earl of *Strafford*? (against whom this Parliament was set on fire with heat of Envy) but they being greatly loved of their King for their faithful Service to his Majesty, the Church and their Country.

2. The Country Nobility long discontented with their Court-Banishment, (as it were) hoped by a *Parliament* to new model the Court, and exchange places. To this end the Propositions continually clamour, that all the Privie Council, and all Officers of State may be in the disposal of Parliament, that is, of Lord *Say* and his Faction.

3. The

3. The Gentry of *England* by a Parliament (into which the Gentry uſed to be called, till of late) beſides their private Preferment and Revenge, thought (as did the Free-holders and all ſorts of people) to be eaſed of Monopolies & Taxes (never remembring that they paid no Subſidies) and eſpecially of an intended Tyranny, which the Fanatick Faction, with continual Alarums, ſo drummed into the Peoples Ears, even to a Frenſie of ridiculous Fears and Jealouſies.

4. The Lecturing Houſe-creeping-Miniſters, prayed zealouſly for a Parliament; thereby hoping to ſet up their new-fangled Doctrines and Diſciples: Indeed, to divide the Church-lands amongſt their Tribe (as the pretence was of taking away the Biſhops Lands, to maintain preaching Miniſters) and to invade other Mens Livings, and to have the ſole Government of the Church in their Hands, (this is that which they call ſetting up of Jeſus Chriſt in his Throne) the World now ſee what their aim was at firſt in calling this the Parliament of their Prayers.

5. All ſorts of Sectaries in *England*, were earneſt for this Parliament, becauſe they had conſpired to pack it for their Deſigns againſt the King and the Church; as hereafter will be ſhown.

6. The Common Lawyers pleaded for a Parliament, that themſelves might ſnatch an Eccleſiaſtical Juriſdiction into their Courts, to advance their Law above the Goſpel (as they have done) crying up their Idol-Law to be above the King (a Creature above his Creator:) then what are the Lawyers, who have the Law in their own Hands, the Breaſt of the Judge, or the Breaſt of the Court (as they phraſe it) is the ſupreme Power? And truly for theſe many years laſt paſt, have the Lawyers enſlaved both King and People by the Charm of Law, Law.

7. The Country People generally fancied, that a Parliament would free them from paying of Tythes, which produced ſeveral Petitions to that purpoſe, from ſeveral Counties.

8. All ſorts of Trades and Companies in *London*, hoped for ſome encreaſe of their Trading, if a Parliament were called, and yet who more crying out againſt Monopolies and Patents, than theſe Citizens? Who are the greateſt Monopolizers in this Kingdom, and ſcarce any Incorporation in *London*, but had ſome Petition ready for this Parliament, with confidence that nothing muſt be denied for the advance of Trade.

And all ſorts of People dreamed of an *Utopia*, and Infinite Liberty, eſpecially in Matters of Religion; nay, ſcarce any man but had ſome Deſign of Private Intereſt, excep the Ancient, Orthodox Clergy, who foreſaw what a Miſery the heighth of a Faction would bring on the Church, by a Parliament.

And yet after 5 years Sitting in this ſo Idolized Parliament, no ſorts of men but have miſſed their Ends; their Miniſters eſpecially verifying that Propheſie of Dr. *Bancroft*: For all the Outcries that Church-Livings might be employed to the Maintenance of Elderſhip, well may they procure in ſome other Age, the further impoveriſhing of the Church; but they ſhall be ſure to be little the better for it: And generally inſtead of being eaſed of their Grievances, they have been plagued by this Parliament, as by the *Flagellum Dei*, a Rod of their own making, to ſcourge this Land for their murmuring againſt *Moſes* and *Aaron*, their Contempt of the King and the Prieſt; into which Crying Sin, an Hypocritical Faction hath been long drawing this People, *by wounding the King through the ſides of the Church*, as knowing well, that if they could deſtroy Monarchy in the Church (Epiſcopal Government in *England*, being indeed the King's Spiritual *Militia*, and that moſt powerful, as commanding the Conſciences of Subjects) by planting in Rebellion for Religion, they ſhould ſoon weaken the Power of the King's Temporal *Militia*, as woful Experience hath taught us; this made the Maſters of the Faction always ſet up the Church as the Butt, and the Biſhops Sleeves as the White, chiefly aimed at by all ſorts of People, to ſhoot their Bolts againſt, that to have the Bow ready bent, and the Quiver full of ſharp Arrows, even bitter words againſt the Church, grew to be the only Wiſdom and Religion in faſhion: O ye ſcandalous Clergy, and O ye bringers in

Survey ch. 20.

Arch-biſhop *Laud*'s Speech in the Star Chamber.

in of Popery! was the belching of every open mouth, when the greater sort had deeply swallowed other manner of Gall, for which they took up the common cry against the Clergy, only to colour their deadly Spleen, bred upon *Temporal Distempers*, which the world takes no publick notice of as yet; but were the true causes of the *Contempt and hatred of the Clergy* among this Generation, whereby the *Fanatick Faction* very inconsiderable for Number, drew multitudes (who hated their *by-ways* in Religion) to their assistance. The first and main Engine buzzed into the people long before this Parliament was, That the Bishops and the Clergy were the Instruments for the Kings intended Tyranny, the common saying *in Terminis* was, that the *Clergy are all for the King*, that is, the Clergy seeing your Fanatick Spirit of Darkness, working in the Children of Disobedience, would by their Preaching *to fear God and the King*, according to the Scriptures, have prevented the ruines, which they foresaw this Faction would, and now have brought upon this Kingdom; to this purpose what a fiery pair of multiplying Spectacles, did the Faction put on the Noses of the people, furiously looking on Dr. *Manwarings* Sermon, till the Face of the Body Politick began to fire, in a former Parliament, not quenched even to the beginning of this, but continually kindled against him, and some others (not above three more Divines) who preached the *Kings Prerogative* like Divines, if Scripture (which they so cry up, for their own ends) in 1 *Sam.* 8. or the practice of the Kings of *Judah* may be Judge, more than the Supremacy of the Lawyers would brook, or the jealous Worshippers of *Meum* and *Tuum* in *England*, could endure should be true. This was the kindle-coal that the Faction bellowsed to that flame, that must consume not only those particular men, but even the whole Clergy, Root and Branch; as in *Scotland*, the Feud of some discontented Lords, against some particular Bishops, vowed revenge on the whole Church: this fire of malice, was the *fire from Heaven, which confirmed their Covenant*, and made it *the pattern in the Mount*, for Englishmen to follow. This added to the name *Baals Priests*, and such other reproaches of the Clergy among the *Fanaticks*, the new Scoff of *Cesars Friends*. This made the popular Earl of *Essex* say in this Parliament, that he never knew but one *Bishop in Parliament, stand up for the good of the Commonwealth*, the old phrase of Rebellion; and when *Nat. Fiennes* made Speeches in Parliament, and printed them, with the Title of unparallel'd Reasons, to shew that Episcopacy was an Enemy to Monarchy, the Lord *Say* his Father, (and Godfather to the Fanatick Faction) printed a Speech, *That the Bishops were too much for the King*, and therefore were to be thrown out of the Parliament; the most applauded Speech amongst the Commonwealth party, whose sense it spoke out to the full, and was the Core of the Canker bred in them against the Church; and unto this score do the Clergy owe their eight years persecution, and their continued Banishment from their Livings, for fear they should preach the people (now undeceived) into obedience to their King.

Bishop *Ross's* *Scottish* Declaration, 1648.

Unparallel'd Reasons by *Nat. Fiennes*.

Lord *Say's* second Speech.

A second Cause was the sacrilegious thirsting after the Church-lands, by some in this Land, whose Grandfathers having swallowed long Leases, or perhaps some forged Deeds of Church-lands; the Wax sticks still on the Childrens Stomachs, that no wonder if they cannot be well, till like the Vine-dressers in the Gospel, they hate and mis-use the Lords Servants; nay desire to kill the Heir, that the Inheritance may be theirs, whose blasted Posterity hath no little hopes of recruiting their scattered Estates out of the old Reserve of the Church. Publick hatred being the ready way to make the Church-Lands their private prey: For this purpose have the Lay-brethren continued the practice of their Faction in Q. *Elizabeth's* days, in clapping silenced Ministers, and Non-conformists, and Lecturers on the back, and following their Sermons, setting them at the upper end of the Tables, and seeking by all means, to procure them Credit and Favor with the People; not that they cared for them, or for Religion, or for Christ himself; but hoping, that by the violent Course which they saw these men run into, the Bishops, and the rest of the Clergy would grow so odious, that it would in time be a small matter to dispossess them of all their Livings, whereof

Survey of Discipline. *cap.* 11.

ſome portion might come to their ſhares: Which publick hatred of the Clergy was not a little increaſed upon a Jealouſie, occaſioned by the Activeneſs of ſome Biſhops, and others of the Clergy, in ſeeking by Law to recover ſome Church-revenue out of the Uſurpers clutches, (otherwiſe mentioned in this Book) that they began to argue, if the Clergy ſhould advance in the Favour of the King, and the People their preaching againſt Sacrilege, may prevail to the touching of their Copyholds; and it's the unhappineſs of the Clergy, that moſt of their Lands are occupied by Men, grown too great by their Leaſes, to be accounted Farmers, and as much regreating the name of Tenants to ſuch Landlords, whom they think they may command: And this bred the like hatred in *London*, and other Incorporations, and Neſts of the Faction againſt the City-Clergy, upon their ſuit for increaſe of Tithes in City-Livings (which are generally of very ſmall value, and depend upon peoples Benevolence, a thing of dangerous conſequence in a Kingdom) upon the Statute of *Hen.* 8. allowing two ſhilling nine pence *per* pound of the Rent of houſes (which Statute to evade, the Lawyers and Scriveners have invented a plain Cheat, by a Leaſe and a Leaſe, that Houſes of 50 *l.* Rent *per Annum*, ſhall ſcarce pay 5 or 10 *s.* Tithe *per Annum*) which ſo netled the *Purſe-proud Londoners*, accounting Tithes but as Gift, or Alms, that they would rather ſpend at Law, or give a Lecturer of their own choice twice as much as their full Tithe came to, than pay their Dues to the Parſon (a Word made their Scoff) that *Two ſhillings nine pence* was an uſual Nick name for any Divine, as he walked through the Streets, though the Clergy in their moderate Rates demanded not above twelve pence per pound, and this ſeeking by *Law* to recover their due, was call'd (by the covetous World) *T' covetouſneſs of the Clergy.*

3. There was another ſin of the *Clergy* as much talked of, that was, forſooth, *The Pride of the Clergy*, what was that? Why! *Time* having ſpent the old Stock of *Sir John's*, planted into Churches in the hurly-burly days of Queen *Elizabeth*, * *Illiterate Mechanicks*, and ſuch who could but Write and Read, and gather in Tithes for the Patron's uſe, with Curchees for ſome Wages for their Journey-work, hereby † villifying the Sacred Function, as in theſe our Times, and men of Worth and Learning ſprung into their places; Peace of the Church bringing *Religion* into requeſt and Credit, ſo that ſome Noblemen, Gentlemen, and men of Eſtates, began to ſpend on their Children as much as would make them rich in another Calling, only to fit them for the Prieſthood (beſides Lands of Inheritance, or money left as their Portions.) Theſe were not like to betray the honour of the Church, and of the Sacred Function, to become the continual ſervants of men, who (eſpecially in *London*) thought Stipends of 40 *l. per annum*, enough for any Clergy-man, though he had Wife and Children. Sir *N. R.* a Rich Alderman being deſired to encreaſe his contribution to a Miniſter, becauſe he was a man of much Merit; anſwered, if the Miniſter were an Angel from Heaven, he ſhould have of him but ten ſhillings *per* Quarter. And that any of the Clergy ſhould be made Juſtice of the Peace, or Officer of State (as indeed, who ſo fit to keep Love and Peace among Neighbours? And I have heard the Officers, and Retainers to the Treaſury confeſs, that they were never ſo well uſed, as when a Biſhop was Lard Treaſurer) was made ſuch an Eye-ſore in the Peoples Sight, by the Faction, eſpecially the ſwarm of Lawyers, not taken notice of, though put into Commiſſions; men of a meer Mercinary profeſſion, raiſing great Fortunes upon the Sins and Ruines of their Country, unlike to prove Juſtices of Peace, who live by making Contention and Strife among Neighbours; and from that ſmall (happy) number of Lawyers in *England*, *Anno Domini* 1555. which *John Stow* mentioned, but *two men of Law at the Kings Bench Bar, and at the Common Pleas but one Serjeant; yet had they nothing to do all that* Michaelmas *Term*, and yet no *tempus belli*, have increaſed into an Incorporation of many thouſands of rich and potent Leading men in all Corners of the Kingdom; many advanced in the eſteem of the People, by their oppoſing the King's Prerogative, under pretence of Law,

*That

*Biſhop *Jewel* in his Sermon to the Queen.

† *Bancroft's* Survey of Diſcipline.

That not the King, but their Law kept every man in his Right, though ſince the King hath been eclipſed theſe ſeven years, whom hath their Law kept in their Right? Therefore when Judge *Cook* told King *James*, that the Law kept the Crown upon his Head, the King well replied, *Thou lyeſt Traytor*, it is I that maintain the Law. And as malicious Enemies have too many Lawyers been to the Church, knowing well, that if the Clergy ſhould grow into eſteem and power, to be Juſtices of the Peace, they would plant in Charity, and ſo ſpoil the Trade of Lawyers, whoſe private gain hath been ſtiled the flouriſhing of the Law; that not a Lawyer in a Pariſh, but commonly was the Parſon's buſie Enemy; and it is ſtill in the Lawyers hearts and mouths, that the *Archbiſhop would have hindered their Law*: Did not ſuch Intereſts facilitate belief, he that had ſeen the habit of the Clergy in our days, would wonder wherein lay the pride of the Clergy; for who wore plaineſt Garments were moſt maligned; but I forget the pride of the Wives of the Clergy in their Apparrel: Thoſe that were guilty I excuſe not, yet I muſt profeſs, I knew very few thus juſtly taxed; but ſuch was the pride of *Engliſh* Women (eſpecially the Gentry) that with much ſcorn and envy, they would look at a Clergy-man's Wife, if cloathed as well as themſelves, though their Birth and Portions, and their Husband's temporal Eſtate were known able to maintain it, ſometimes better than the other; and in *London*, every Woman, whoſe Husband perhaps paid but twelve pence Tyth *per* Quarter, thought the Miniſter's Wife proud, if clad better than her ſelf; and as for habit, ſo for place and precedency, every Goſſip could prattle, that a Miniſters Wife had no place, though the Law is, *that all Wives ſhall take place according to their Husbands*. Theſe Petticoat Quarrels bred much envy to the Clergy, but *majorum ſuperbia* with far greater pride: And beſides that, *Laici Clericis oppido ſunt infeſti*.

4. So generally peeviſh and fanaticiz'd were the people, that not any particular diſcontent, or perſonal Quarrel with any private Clergy-man, but theſe Biſhops-! theſe Parſons-! (the whole Coat) began their furious threats of Revenge; and for theſe many years, hath the oppoſing the Biſhops, or regular Clergy, been made the ſign of a Babe of Grace, and a profeſſor of pure Religion, and (ſince this Parliament) been the ready way to preferment, as the ſure Character of a faſt Friend to the Parliament, that divers have not only been afraid to ſhow their wonted Neighbourhood to their Parſons, but have grown active againſt them, only to ſecure themſelves from ſuſpicion of Malignancy, by being known to converſe with a Malignant, or ſequeſtred Miniſter.

Theſe, and ſuch like matters have thickened the miſts of ſcandalous Clergy; and bringing in Popery, caſt before the Peoples eyes, to widen the Breach into an impoſſibility of Reconciliation: Theſe ſeven years ſad experience perſuading me, that the great Controverſies of Chriſtendome (as of latter days) ſo in elder Ages about the *Arrian* Hereſie under *Conſtantius*, Synod againſt Synod, to revoke the *Nicene* Decrees, and that other Diviſion about the Celebration of *Eaſter* under *Commodus*, were but ſome State Stalking-horſes, or at leaſt maintained with ſuch Vehemency, for politick ends, whereof Church Hiſtory hath taken no Cognizance; like the two Golden Calves of Presbytery and Independency, ſet up in our days, to cover *Jeroboams* policy for a new Government; Presbytery being thought at firſt a Cloak large enough to ſerve all turns, till new deſigns ſtarted up Independency, both equally deſtructive to the old way, which though woful experience hath proved the beſt way, and moſt men at the bottom deſire; yet becauſe it conſiſteth not with their raſh temporal Ingagements they furiouſly oppoſe: could we elſe think, that Chriſtians and Countrymen ſhould engage in a Bloody Civil War, to demoliſh a Croſs, or put down an innocent Ceremony, to deſtroy a Biſhop of a Dioceſs, and ſet a Pope in every Pariſh? A meer Book-man of this Generation can find little difference above-board, all ſides profeſſing they fight for the ſame things, which ſurely made *Dury* and Dr. *Moſely*, and Dr. *Gibbons* take ſo much pains and travel, to ſeek Reconcilement in Religion; but alas! *G. Caſſander*, *H. Grotius*, may write *Votum pro pace Eccleſiaſtica*:

Socr. ſchol. lib. 2. *Euſeb. lib. 5. cap. 21.*

ſtaſtica: Romiſh Prieſts may hazard their lives to reconcile Proteſtants, and Proteſtants hope to convert Papiſts; Church-men may faſt, and pray, and write, and preach for Peace, but all to no purpoſe: Can they reconcile the King and the Pope's Supremacy in Cauſes Eccleſiaſtical? Can they ſecure a Rebell againſt a King in Power? Can they make Agreement between Publick-Faith Debts, and Biſhops Lands, and Delinquents Eſtates? Take away Temporal Differences, and Church Controverſies among Chriſtians might ſoon be ended; for what have the engaged men of this Generation long whiſpered, and now ſpeak out to the Citizens deſirous of a Treaty for Peace, while the pretence is Religion, ſhould the King be reſtored to his Throne; what ſecurity can they (Traytors) have for their Necks and Eſtates? What ſhall become of their Ordinance-Law? Should Biſhops come in again, what ſhall become of our Moneys for the purchaſe of their Land? The City *Publick-Faith-Mongers* tremble to think that their Debts will be deſperate; Souldiers ſay, if peace come, their Triumphs will be ſpoiled; ſhould the Kingdom be ſetled, and every man enjoy his own, the *Fanatick Miniſters* cry out, what ſhall they do, who have intruded into other mens Livings? Theſe thoughts fright the Presbyterian Lecturers, and the *Aſſembly* of *Divines* (who theſe Twelve Months have been preaching againſt this Army) into a zealous Union with this *Independent Army*, yea, with *Turks* or *Jews*, or any Religion in the World (conſiſting with their uſurped poſſeſſions) would they joyn, rather than ſuffer the old Religion to be reſtored. Theſe, theſe are the true Reaſons that continue the differences of our Church to ſuch a difficulty, if not impoſſibility of reconcilement, and when for ſuch ends men have employed Conſcience, no wonder in proſecution thereof, what cruelty, injuſtice and Tyranny is uſed as *mediums*, for obtaining ſuch wicked purpoſes, whereof you have a ſmall view in this following Diſcourſe.

CHAP. III.

What uſe the Fanaticks have made of Parliaments, and the ways whereby that Faction in this Parliament and Kingdom have endeavoured to make the Clergy contemptible and odious to the people.

HOW old the *Fanatick* grudge is againſt the Church of *England*, the Diſcourſe of the Troubles of *Frankford* can tell the World; and truly ſince Sacriledge hath been cryed up for Reformation, hath that ſame Spirit of Darkneſs been tampering in Parliaments, to make them their Engine for the work of deſtroying the Church, under colour of *Reformation*, that Archbiſhop *Whitgift* (that holy meek man) in Queen *Elizabeth*'s days, lying very ſick, and being told of a Parliament called, (out of his pious care for the Church) prayed God, that he *might not live to ſee that Parliament, as near as it was*, and God heard his Prayer; and although (as Lord *Verulam* confeſſeth) the *Parliament of* England *oweth ſome ſatisfaction for the many injuries, and unjuſt oppreſſions formerly done by them to the Church*; yet ſince the firſt breach (ſo thirſty were the Members after the remnant of the Church Lands) few Parliaments, but have rather ſought to increaſe that debt, till the Church be quite undone; to this purpoſe, how have the Fanaticks (who for theſe many years have had the vogue of the people, opening their mouths wide after any Game, to which one of their Beagles ſhould lead the trace) ſuperſtitiouſly longed for Parliaments, becauſe their Plots and hopes were to pack them for their deſign againſt the King and Church, as now they have done, which made the *Presbyterian Sectaries*, and all other ſorts of *Fanaticks*, ſo idolize this Parliament, calling it *the Parliament of their Prayers*, and a frequent Pulpit Title for the Houſe of Commons was, *the Houſe of Gods, and the Houſe of mortal Gods*, and truly they were an Houſe of Gods, like the Heatheniſh *Roman* πανθέον, an Houſe of Gods of all Countries, the Images of *Engliſh Sectaries*; for they do but repreſent, and it's but fitting that new Gods ſhould have new Prieſts, *heaping up to themſelves Teachers after their own hearts*

Mr. *Calamy*. Dr. *Temple*.

a Tim: 4. 3.

hearts lusts; no marvel then if the Ministers of Christ grow out of request, and all the malice, and slanders, and cruelty of these new Gods be racked on those, who would teach the people to serve the true God, rather than men: But God forbid, but that the world should know, what arts of lying, and slandering, and false accusing, to make the King and the faithful Clergy of *England* odious to the people, has been raised as the Scaffolds to build this second *Babel*, which though no longer looked upon, than while in present use, yet (if faithfully recorded) will be as precious Monuments in the Eyes of wise men, when they shall see (if God hath not given up this Nation to make *Lyes* their *Religion*) Truth triumphing in the ruines of such ill founded Structures; how this *Fanatick Faction* blasphemed their King, I leave to better Pens, though they used the same means therein, as their experience had found serviceable for their wicked ends against the Church, which devices I have collected out of their *Printed Papers*, or mine own *Observations* at *Committees*, and elsewhere.

The Foundation of the Fanatick Babel being laid, by packing their Agents into this their forced Parliament (as shall be hereafter declared) and their long preparing of the people for their Work, by setting the People a madding after this Parliament, the whole Kingdom's Ruine, as I heard a *London* Divine, in *June*, 1642. accused at a full Committee, to have propheſied (as since it hath appeared) *That the Counties had choſen a Company of Hot-headed Men into the Houſe of Commons, who would prove the Ruine of this Kingdom:* The Foundation being thus laid, the first Scaffold to the Building was made by railing Speeches, within the Houses (by Priviledge of Liberty of Speech to abuse any persons, their King have not they spared) by some particular Members, stuffed full of malicious and bloody Eloquence (*Let the Sword reach from the* North *to the* South, quoth Sir *Edward Deering*) rather than his phantastical new Church-Government should be hindered, reviling the established Form of God's Service, under which they were bred and born, blasting the sacred Function of the Ministry of Christ, by which they were made Christians, and publishing those Speeches in Print, on purpose to infect the People, and fire their minds, ready enough to catch any such Sparks; and this railing against the Clergy, was the only way to be made a Chairman of a Committee, or to be designed for some great Preferment, and to be the worshipful Golden Calves of the People, the only Ambition of those popular Speech-makers, who little dreaming of the Fanatick Plots (as wise Statesmen as they pretended to be) to which themselves opened the Gap, kindled the fire which others of meaner condition (but of different intentions) blew up to such Flames, as since hath burned the Kindler's own Nests. The Lord *Digby* proclaimed Traytor, banished, and made the publick hatred of the Fanaticks: The Lord *Faulkland* killed at *Newberry* Fight: Mr. *Nathaniel Fiennes* condemned to die by Martial Law, for the good service he had done the Parliament his Masters: Sir *Edward Deering*, who made this motion in the House of Commons with great applause, to *burn the late Canons*, (made in the Convocation, and stamped with the King's Authority) *by the Canon-makers own Hands*; not long after had those same his Speeches burned by the publick Hangman, himself expelled the House, and forced to flie the Fury of the People under a Priest's Coat, and read Prayers in a Church for a disguise, and became an earnest Suitor for a Deanery, *viz.* of *Canterbury*, when he had so railed against Deans and Chapters, upon no other ground but report (as himself confessed:) but missing this Preferment, turned Apostate from the King (to whom he had fled) to those whom himself had called Rebells and Traytors; yet rejected by them also for his labor, and soon ended his days with grief and scorn. Mr. *Pym*, and *John White*, the Libelling Centurist, who died distracted, crying out, how many Clergy-men, their Wives, and Children he had undone; and others have been cut off in the midst of their rage against God's Ministers: Fair warnings to other such like *Rabshekahs*, who yet have time to repent. But these Speeches so applauded, and other men imitating them, made a fair way for a second Story of the

ſame Scaffolding for this new Building, by *Remonſtrances* and *Declarations* publiſhed in the name of the *Houſe of Commons*, which uſually ranked the *Papiſts* and the *Clergy* together, as *Enemies* to the Kingdom, and in that mid-night *Remonſtrance*, in the name of the *Houſe of Commons Aſſembled in Parliament*, was it *in terminis* laid down, That none of the *Clergy were preferred, but thoſe who preached wickedneſs and profaneneſs*; yet was no particular perſon named, nor truly could be named guilty of ſo heavy a charge; but *Audaciter Calumniari, hærebit aliquid* was their Plot, and all the miſeries and Grivances of the Kingdom were laid on the *Biſhops* and the *Prelatical Party* (as the new phraſe was) when the Authors of that *Black Remonſtrance* knew that the *Clergy* of the *Church of England* had not, nor could have any Vote or hand in thoſe matters, they being ſuch of which the *Clergy* did equally complain; which (beſides the *Houſe of Commons* voting the *Clergy* in *Convocation*) guilty of a *Præmunire*, accuſing alſo twelve Biſhops of *High Treaſon*, committed to the *Tower*, on purpoſe only to ſtop their Mouths from claiming their *Priviledges*, which as part of the Parliament belong unto them), was enough to have raiſed hatred to a ſecond *Marpoporian*, conſidering the *Religious Faith* the people then had of the Reports of their *new Gods*, as *Pulpits* call'd the *Houſe of Commons*, which ſo far poſſeſſed a Gentlewoman uſed to their Lectures, that ſhe durſt *not in Conſcience take Phyſick, without an Order of Parliament from the Houſe of Commons*; ſuch a Brother we read of in *Dodona's Grove*, who would not *believe his Creed, becauſe there was no Act of Parliament for it*: And at the beginning of this bleſſed *Parliament*, did the Fanatick Faction in the Houſe of Commons, Print and publiſh a ſoiſted Order, (carefully diſperſing the Copies throughout the Kingdom) in the Name of the *Houſe of Commons aſſembled in Parliament*, to ſtir up, indeed to invite all active men, (as they phraſed the men of their Tribe) to accuſe Miniſters, making this one crime and ſcandal to be complained of, *That a Clergy-man had two Livings*, though according to the Laws of the Land: Which *Order* (though diſclaimed within the Walls of the *Houſe of Commons*, yet not countermanded by any publick *Act* of the *Houſe*, ſo willing were all ſorts of men in the *Houſe* to ſee the *Clergy* abuſed, notwithſtanding that high affront and diſhonour of their *Houſe*) ſo wrought abroad in all parts of the Kingdom, that not any *Knave* or *Fool* in a Pariſh whom reproof for ſins had made the Miniſters Enemy, but now thought himſelf commanded (yes, and bound in Conſcience to obey) to fly in the Face of Gods Miniſter, and his Spiritual Father, that within a ſhort ſpace above two thouſand Petitions were brought in againſt the *Clergy* (ſo readily had they pack'd their buſineſs) two or three of the *Fanatick* avowed Inſtruments in a *Pariſh* preſenting *Petitions* conſtantly, ſtyled *The Petition of the whole Pariſh*, though the major part of the *Pariſh*; yea, (I have known it) three parts of four in a *Pariſh* have never ſeen any ſuch *Petition*, but diſclaimed it under their hands: And the baſeſt *Mechanicks* hand to a *Petition*, how falſe ſoever, ſo it were againſt a *Clergy-man*, was received with favour, and with Mr. *Speakers Thanks* for their love to the *Parliament*, and could bring upon any Miniſter of Chriſt more chargeable and vexatious *Summons* and attendance on the *Parliament* or *Committees*, and oftentimes longer Impriſonment, than the Report or Teſtimonials of all the other better *Pariſhioners* could free him from; nor were there any honeſt *Orthodox Clergy* (for all elſe were accounted the *Parliaments* Friends) who groaned not under the Inſolency of this proud domineering *Faction*, daily threatning them with *Petitioning* againſt them in Parliament, which was then thought a moſt dreadful buſineſs, though the people had never ſo long known their *Parſons Learning* and *Honeſty*; but as Mr. *Selden* (a Member of the Houſe) then told a Perſon of Honour, *Learning* and *Honeſty* were ſins enough in a *Clergy-man* in theſe days.

In *Lyme-ſtreet*, in *London*.

Sir *H. S.*

3. Having thus ſent into Countrys for ugly ſhapes and skins of Beaſts to dreſs the *Clergy* in for the peoples ſight, no marvel if (as the Heathens ſerved the Chriſtians) they now ſet Dogs to bait them, countenancing all thoſe who oppoſed the eſtabliſhed Worſhip of God, and ſuſpending the due Adminiſtration of the ſame, by an imperious *Order* of the *Houſe of Commons* only, in defiance to the Kings Pro-

Proclamation then ſet forth for the due celebration thereof, and alſo of an *Order* of the *Houſe* of *Peers* for the ſame purpoſe, and in many Churches have ſome Members of their *private Authority* forbid the Prieſts to read *Divine Service*, others in contempt thereof, put on their *Hats* during the *Reading of Prayers*, which gave ſuch encouragement to the Rabble-Rout of that *Faction* in the City, that in divers Churches unheard of Violences were offered to Miniſters officiating in full Congregations by a few Sectaries, yet ſcarce durſt any man either reſcue the Miniſter, or defend their own Religion; and it's too well known how a few (called *Zealous*) young Fellows with their Wenches ruſhing into any Church in *London* could have ſet up a *Pſalm*, and thereby ſing a whole Pariſh out of their *Religion*, (a Trick they had from the *Dutch Rebels* and *Anabaptiſts*) into ſuch a lukewarmneſs vvere moſt men grovvn towards *Gods Service*; but as this vvas made the *Shiboleth* to try the *Fanatick* Friends, ſo vvas the contemning of the *Eſtabliſhed Religion* a ready vvay to make all the conſtant Proteſſors of that *Religion* contemned alſo, and who ſhould be conſtant in Religion if not the *Clergy*.

St. *Michael Cornhil.*
St. *Giles Cripplegate.*
Vide vitam Jacobi Andreæ.

4. A Fourth way to make the Clergy odious to tht People, was their abetting all Outrages and Affronts done to the Perſons and Functions of the Clergy, inſomuch, that upon their ſending for *Burton*, and *Pryn*, and *Baſtwick*, (Three Champions, or Fanatick *Beautifews*) and the audacious Riots and Tumults, attendin their return to *London* without controul, the Faction took ſuch Encouragement (having found their Strength in the Houſe of Commons) in their contempt of the Prieſt, that a Divine in his Habit, could not walk the Streets of *London*, without being reproached in every corner, by the name of *Baal*'s Prieſt, Popiſh Prieſt, *Cæſar*'s Friend, and the like Scoffings; nor durſt Pariſhoners ſhew their wonted love toward their Spiritual Father; nay, ſcarce durſt they come to hear him preach, without hazard of being accounted a *Malignant*, if he were ſo conſcientious as not to change his Religion (as theſe Sectaries would have him,) and now New *England* ſo vomited up her Factious Spirits, that Merchants in *London* began to complain, that all Commodities in New *England* were fallen to half their former price, and each Damm and Sink of Religion pumped into our wholeſome Streams, thoſe who (as Witches do their Baptiſm) had renounced their former ſacred calling to the Prieſthood, yet now returned the only admired Church-men, and were by Orders of the Houſe of *Commons*, either forced into other Mens *Churches*, as Lecturers, or thruſt into ſequeſtred Parſonages (their Fellow Subjects Free-hold) which before themſelves had cried down for Antichriſtian.

5. A fair Introduction to the reproachful Uſage of the *Clergy* at *Committees*, in the face of their own Pariſhioners; for having found the forwardneſs of the people (by their firſt foiſted Order aforeſaid) to ſerve them in their Deſigns, the Faction in the Houſe procured a large *Committee* for Religion (as they called it) the Fanaticks main Engine againſt the *Church*, dividing it into many *Sub-Committees*, as Mr. *White*'s *Committee*, Mr. *Corbet*'s *Committee*, Sir *Robert Harlows Committee*, Sir *Edward Deering*'s *Committee*, and divers others, upon pretence of hearing the multitudes of Petitions daily brought in againſt ſcandalous Miniſters (as the term was) which *Committees* were made as ſeveral Stages for continual *Clergy-baitings*; mine Ears ſtill tingle at the loud Clamors and Shoutings there made (eſpecially at the *Committee* which ſate at the Court of Wards) in deriſion of grave and reverend Divines, by that rabble of Sectaries which daily flocked thither, to ſee this new paſtime, where the *Committee-members*, out of their vaſt Priviledge to abuſe any man (though their Betters, ſome Members of the Convocation, whoſe priviledges are, and by Law, ought to be as large as thoſe of the Houſe of Commons) without controul, have been pleaſed to call the Miniſters of Chriſt brought before them, (by Jaylors and Purſevants, and placed like hainous Malefactors, without their Bar (bare-headed forſooth) *ſanſie Jacks*, *baſe Fellows*, *brazen fac'd Fellows*, and in great ſcorn, hath the Cap of a known Orthodox Doctor been called to be pulled off, to ſee if he were not a ſhaven Popiſh Prieſt; and upon a Parſon's Evidence for one of his Pariſhoners, *That he*

Dr. *Hall*

was

was no Papiſt, (whoſe Evidence in ſuch caſes, is, and ought to be Authentical) it was replied by a Committee, *Have you no Witneſs but a baſe Prieſt?* And to ſome Eminent Doctors in Divinity of the City of *London*, *viz.* Dr. *Baker*, Dr. *Brough*, Dr. *Walton*, giving Teſtimony in a cauſe then before them, it was ſaid by a Citizen, Member of that Committee, *Iſaac Pennington*, *what ſhall we believe theſe Doctors for?* And Sir *Robert Harlow* going to his Committee-Chair (the Chair of the Scorner) bragged to his Friend *How he would bait the Dean of Chriſt-Church*; and after ſuch like Uſage, with chargeable and long Attendance, *de die in diem*, on theſe Committees, as many *Clergy-men* as were brought to the Stake to be voted (right or wrong) were ſure to be outed of their Livings, elſe their good and godly People were not pleaſed; that the Souls of many honeſt and faithful Miniſters of *Chriſt*, were ſo filled with the ſcorn of the proud, who thus had them in Deriſion, that they died for very grief, as did Dr. *Halſy*, and Dr. *Clarke*, and divers others.

Dr. *Fell.*

CHAP. IV.

The Fanaticks Arts of framing Accuſations to the Parliament againſt the Clergy, and their manner of proving their Charges.

THE Reports of theſe new *Spaniſh-Engliſh* Inquiſitions being ſpread abroad in City and Country, ſo fleſhed theſe Hounds in their Parſon-hunting (as their own phraſe was) and ſo terrified the reſt of the *Clergy*, that by this ſucceſs, the Maſters of the Game began to heighten on their Deſigns of planting in a new Miniſtry, not only as foiſted Lecturers, but as endowed *Church-men*, the more ſtrongly to make them Servants for their work, eſpecially in *London*, (whoſe *Clergy* bore the heat of the day in this perſecution; for not ſix Parſons or Vicars in all that City, but abhorred theſe ungodly courſes) that two or three Reformers in a Pariſh, uſually demanded no ſmaller matter of their Parſon, than that he ſhould reſign up his whole Livelyhood at once, *viz.* his Living, otherwiſe they would threaten to fetch him up to the Parliament; which Threats ſo far prevailed with many of blameleſs Lives and Converſation, that to avoid the trouble and charges, and the infinite Scorn and Vexation at Committees, and the Shame (as then it was accounted) of being ranked among ſcandalous Miniſters, gave up their Churches, *viz.* Mr. *Maſon*, Dr. *Howel*, Mr. *Ward*, Dr. *Pierce*, Dr. *Hill*, Mr. *Paggit*, Mr. *Hanſlow*, &c. And all others ſought to change their Livings for ſome more quiet place: And I have heard ſome of theſe malicious *Londoners*, not aſhamed openly in the face of a Committee, to profeſs, (and without controul) *That they would never give over vexing their Parſon, till they had worried him out of his Living.* And ſo much have theſe Factions prevailed, that ſcarce any Parſons or Vicars in that City are left unſequeſtred; what Juſtice can any expect from ſuch Committees, who have taken upon them to be Judges of the Clergy, againſt whom they have ſo openly declared themſelves Parties and Adverſaries: For ſcarce any of the perſecuted Clergy, but can name ſome particular Members of this Faction in the Houſe of Commons, and ſo by conſequence of theſe Committees alſo, who have been active, not only as Repreſentatives, but as chief Promoters and Authors of their Troubles, ſome by giving Inſtructions, what to lay in Petitions againſt them, others have drawn up Articles and Petitions, and have ſent them to Pariſhes to be ſubſcribed, and to ſeek out Witneſſes (if they could) to prove them; nor ſcarce durſt any Pariſhoner deny his hand, though he knew nothing of the Charge, for fear of being accounted a *Malignant*; and to ſome Pariſhoners refuſing to ſubſcribe, becauſe they could prove nothing of the Accuſations, it hath been replied, *Set you your Hands, leave us to prove the Charge*; till two or three Preſidents in this kind, from theſe new Legiſlative hands, had made a Caſe for ſome Lawyers Table-book, that the known way of petitioning

Milts Corbet Chairman againſt Mr. *Brooks*. Sir *Henry Mildmay*, and Mr. *Aſh*, againſt Dr. *Walton*.

petitioning againſt a *Clergy-man*, was to go to ſuch a Lawyer, or ſuch a Solicitor, who for his Fee could furniſh any Clyent with Accuſations againſt any *Clergy-man* whatſoever; but perhaps ſome will ſay, thoſe Articles were not true againſt their *Miniſter*, they could not prove them.

That is no matter, the Lawyers can warrant thoſe Clyents harmleſs; for, ſay they, the Parliament, (that is the *Houſe of Commons*) put not men to their *Oaths*, nor allow any Coſts or Dammages upon default of Proof, though their Accuſation or Charge againſt their Miniſter be never ſo foul, never ſo falſe, and the Miniſters Charges never ſo great: to name but one inſtance in this kind, Dr. *Couſins* the Reverend Dean of *Peterborough*, and Maſter of *Peter Houſe* in *Cambridge*, upon a motion made in the *Houſe of Commons* by the Lord *Fairfax*, that the Doctor had enticed a young Scholar to *Popery*, vvas committed to the *Sergeant at Arms* to attend daily till the *Houſe* ſhould call him to a hearing; after Fifty Days Impriſonment, and Charges of Twenty ſhillings *per diem*, (beſides being expoſed to the ſcorn and houtings of the *City Sectaries*, vvho daily flocked to the Doors of the Parliament, to ſhew their readineſs to ſerve them) upon hearing, the ſaid Doctor made it appear (ſome Members alſo bearing him vvitneſs) that the Doctor being then *Vice-Chancellor* of the *Univerſity*, had moſt ſeverely puniſhed the † Party (whom upon Examination he had found guilty) by Recantation, and by expelling him the Univerſity, yet no Coſt or Dammage by way of Reparation was allowed to the Doctor by the *Houſe of Commons*. This is the Juſtice of the *Supreme Court of Judicature in England*; and a great ſhew of *Juſtice* had theſe Accuſations, if (like a Chancery Bill) any one particular laid were proved, though it vvere but malignancy againſt the Parliament; a Crime never heard of till the *Fanatick Faction* in Parliament voted, *That to obey the King was High Treaſon*: this new Priviledge of Parliament ſo agreeable to Gods Lavv, (*Thou ſhalt not bear falſe witneſs againſt thy Neighbour*) adviſed ſome Pariſhioners to put in ſome odious Crimes againſt their Parſon amongſt the ſmaller matters they had laid; othervviſe (ſaid he) *the Houſe will not regard your Petition, no matter whether ye can prove them or not*, and vvhen ſome of the honeſter party (not then crowded from the *Houſe of Commons*) upon often experience of ſuch ſlanders uncontrolled, moved that according to Reaſon and Common Juſtice, vvhoſoever brought a falſe Accuſation againſt any man ſhould *Lege talionis, be puniſhed as the Accuſed ſhould have been, if guilty*; the Faction in the *Houſe* rejected that juſt Motion, pretending that ſuch an *Order would diſcourage Petitioners*: and a Chair-man being told by Dr. *Sterne*, Maſter of *Jeſus Colledge* in *Cambridge* upon the like occaſion, that the Committee vvere bound by Gods Lavv not to countenance a falſe Witneſs according to the *Ninth Commandment*, replyed to the Doctor, *that he ſhould not teach them vvhat to do*: yet every week as ſoon as ſome wicked Deſign ripeneth, for a colour do theſe men *Vote* and *Ordain* mightily for keeping the *Sabbath*-day, when lying and falſe-witneſſing will no longer advance their *Cauſe*, they will *Vote* it may be as much for this *Commandment* alſo; nay, in ſtead of *reproving falſe witneſs*, the Faction in *Committees* have found out ſhifts to help out a *Reforming Lyar*, or elſe to ſalve up the buſineſs with further proof to be produced hereafter, or making conſequences and inferences upon a falſe or doubtful Teſtimony, leſt their good people (as they called their Agents) ſhould be diſcouraged; but for ſureneſs ſake *Orders* were often paſted on the Doors of the *Committee*, forbidding *entrance to any but thoſe of their own Faction*, witneſs the *Committee* in the *Exchequer Chamber* about the *Smectymnuan Libel*, or the *Grand Petition againſt Epiſcopacy*, where all other *Divines* were turned out for Spies, as their phraſe was; but ſome ſtayed long enough to hear heavy Charges weakly proved, *viz. That Epiſcopacy was an Enemy to Parliaments, and to the Laws of the Land*: How proved think you? Why a ſingle Witneſs is produced, ſaying, that he heard a *Doctor in Divinity* of *Suſſex* ſpeak ſome words againſt the *Parliament*, *Ergo*, and the latter part was proved, becauſe a Biſhop ſaid that he would hinder Mr. *Burton*'s Prohibition, (but did not hinder it, as *Burton* there confeſſed) theſe were the only Proofs of ſuch high Charges there alledged

Dr. *John Couſins*.

† Mr. *Nicols*.

Mr. Edwards *againſt Dr. W. before the Fanaticks had driven out the more moderate Party from the Houſe of Commons.*

Dr. *D.*

to make *Episcopacy* and the *Bishops* odious; and as if all these ways were not enow to make the *Clergy* of *England* stink in the Nostrils of a seduced people; let the world consider what scandalous Libels have been written by the *Fanaticks* against the *Clergy*, and those Authorized by the Parliament: among multitudes to name but one though in that hundred, I mean the first Century, written by Mr. *John White* a Lawyer, and a great Chair-man for *Religion*, with an *Epistle* canting in Scripture phrase, applying the words of the Holy Ghost to the proper works of the Devil, who is called the *envious man, and the accuser of the Brethren*: hear this *John White* generally charging the Clergy of *England* to be *dumb Dogs, men swallowed up with Wine and strong Drink, whose Tables are full of Vomit, Whoremongers, Adulterers, Buggerers, that change the natural use into that which is against Nature, Priests of Bell, Bacchus, Priapus, &c.* Horrid Crimes, or horrid Slanders! Did ever any Popish Jesuite so revile the Clergy of *England*? I need not pray the Lord rebuke him, for God hath long since cut him off in the midst of his rage against the Church, such ungodly practices raving rnd condemning himself at his dying hour, for his undoing so many guiltless Ministers: and let any man judge if that first and only Example of Buggery prove not *John White* and his Abettors, the true Sons of the Father of Lyes, who was a Lyar from the beginning; for either the party was found not guilty, why then sequestred? Or guilty, why then not punished by death according to Law.

In the Margin of that Epistle, *Quorum esse & videre est esse & bibere.* Jer. 5. Rom. 26. Isaiah 28. 7.

It is not to be imagined that the Fanaticks would conceal the shame of any Clergy-man, when they so raked each Dunghill and corner to discover it; but that such an instance (if proved) should have been triumphantly stretched, to further their glorious *Reformation*; and whether the party so accused, was not some years before this Parliament, cleared by the Justices of the Peace for *Sussex*, who sifted out that Fanatick Plot against him (as one of those Justices told me) I refer the *Reader* to the then Justices of that County; but for a general Answer to that scandalous Libel, this Truth without question may be said, *That not any one person in that Century, hath had any legal Tryal at all*; but *condemnati quoniam accusati*; and the Justice of these times is, *satis est accusare*, otherwise what man in his Wits could believe, that Adulteries, Fornications, and such deeds of Darkness could be proved (as this *John White* affirmeth in the Margin of his *Epistle*) by *seldom less than six or seven Witnesses*? unless so many saw what this vvorthy Member did with his Neighbours Wife in *White Fryars*, which made his ovvn Wife so jealous of this Mr. *White* her Husband: But why suspition of incontinency only from looks, as in that Century *Example* 49. or from leading vvomen into dark places, as *Example* 18. by one vvhose house standeth in a dark Alley in *London*, or vvhy to be seen in company vvith *Papists* (vvhich the Lavv requires of Clergymen) as in *Example* 75. and 88. should be such Charges and Crimes as to ruine a man and his vvhole Family, or used as an Argument to make the whole Clergy odious, let any Christian judge. I have been present, vvhen a grave and learned Divine hath been accused at a *Committee* for an Adulterer and a Drunkard, the proof of the former was only *kissing a Woman in the presence of Company*, and the other, was *the drinking of only one half Pint of Wine*; and so unchristian a scrutiny hath been made for accusations, and pretended proofs of Crimes against the persons of the Clergy, that (besides Accusers, and those known Schismaticks, and Adversaries allow'd to be both Parties, and Judges, and Witnesses also.) Agents in Parishes have baen employed in going from house to house with Parliament Warrants, summoning and terrifying all Men and Women, nay Servants, (I have knovvn it) vvhom they could hear vvere acquainted vvith such Ministers; and at Committees the Neighbours and familiar Friends so summoned, have been urged *ex officio*, to speak not only to Articles laid in *Petitions*, but also have had their Consciences sifted, to make them confess some Crime or Report, or suspition of a Crime. If the Parish afforded no Evidence, nor their old Acquaintance, down they sent (in some mens Causes) to the University to hunt out some Scandal, in the time of their Ministers abode there: nor have some Clergy mens Lives and

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Converſation from their Cradle been left unſearched (I could name particulars) to get ſomething, vvhereof to accuſe a Clergy-man at the Parliament: So that any Report of a Crime committed tvventy years before this Parliament, (as in that Century *Example* 58.) or before taking of *Holy Orders*, or being poſſeſſed of a *Church*, or any *Crime* which Juſtice had long ſince taken cognizance of, and cenſured, as *Example* 72. or any raſh vvords never ſo privateiy ſpoken, have been novv reaped up to make a Miniſters ſcandal, and the whole Miniſtery ſcandalous. Another trick of falſe Accuſing accounted a juſt way of charging Clergymen, vvas a fallacious vvreſting of Words, quite contrary to the ſenſe of the Preacher: A Reverend Doctor (whom I could name) vvas accuſed in Parliament, that he had Preached about fourteen years before this Parliament, that the *Biſhops when they took away the Maſs, took away all Religion*; upon hearing, the Doctor produced the Sermon, and made it appear, that he Preached at that time, (it being the publick Aſſizes at *York*) that men muſt not think that the Biſhops, when they took away the *Maſs* took away all *Religion*. Another Divine was accuſed of Popery, *viz.* that he had Preached, that the intention of the Prieſt, was of the *Eſſence of the Sacrament*; when he Preached it only *Hiſtoricè*, and confuted the Opinion at the ſame time.

But if no proofs could be found of Crimes and Vitious Converſation in a *Clergy man*, then came in the politick Counſel of the *Heatheniſh Preſidents* againſt *Daniel*, *We ſhall not find any occaſion againſt this* Daniel, *except we find it againſt him concerning the Law of his God*, under the (made odious) crimes of Innovations, Superſtition, Popery, a Sin (not ἀνομία) without tranſgreſſion of any Law, Statute, Act of Parliament, Order, or Ordinance of both, or either Houſes; nor would the Faction publiſh any Rule, to meaſure what ſhould be accounted Innovations, Superſtition or Popery, and what not; but with theſe falſe Traces, they cunningly kept up the loud Cries of their People againſt the Clergy, making thereby ſo large a Snare, that not the moſt zealous Proteſtant Divines, who had been all their Life times preaching againſt Popery and Superſtition, could poſſibly eſcape, if but accuſed: Good God! can Poſterity (if they may be ſuffered to be Chriſtian) have ſo much Faith as to believe, that in the face of a Chriſtian Nation (nay, nay a pure *Reforming Religious Chriſtian Parliament*) the Miniſters of Jeſus Chriſt ſhould be doomed to ruine, for ſaying in effect, *Chriſtianus ſuum*: See here a Catalogue of Crimes charged upon the Clergy, collected out of the firſt Century, authorized to be Publiſhed in Print by the Parliament. Daniel 6. 5.

Bowing at the name of Jeſus, *Examples*, 33. 43.
Setting up the name Jeſus *in the Church*, Ex. 72. 83.
Preaching againſt Sacriledge, Ex. 22.
Bowing the Body in Gods Houſe, Ex. 7.
Aſſiſting the King, and exhorting Subjects ſo to do, Ex. 33. 43.
Reading the Kings Proclamation in Churches, according to the Kings Command, Ex. ——— } 28. 34. 52.
Appointing the 43. *Pſalm to be ſung*, Ex. 29.
Preaching againſt not coming to their own Pariſh Church, Ex. 21. 35. 38.
Reading, and having Popiſh Books, Ex. 88. 55.
Seen in Company with Papiſts, Ex. 88.

It were endleſs to reckon particulars in this kind of Accuſations, as wearing the Surplice, uſing Ceremonies, praying for Biſhops, all now cryed down for Superſtition and Popery: But in every Petiton, Malignancy againſt the Parliament, was the Burden of the Song (this indeed made any Doctrines to be cenſured Superſtition and Popery) a Crime would puzzle all the Divines and Lawyers in Chriſtendom to expound, were they Strangers to the Proceedings of this Faction; this Malignancy being nothing elſe but for Subjects to be ſuſpected of being conſtant in Religion towards God, and Loyalty towards their King,

King, this is the unquestionable definition of Malignancy against the Parliament and what Christian (much more a Clergy-man) would plead not guilty to these objected Crimes, or be ashamed of these condemned Popish Doctrines? And when by these tricks, they had cruelly committed many of the Clergy into noysome Prisons, forcing others to fly the like cruelty, by forsaking their Habitations and Estates, their Wives and Children, they sequestred them for *non Residence*, first force them to fly, and then to punish them for flying: It's pity to omit their pretty fashion of sequesting Mr *Freeman* of *London*; *It is this day ordered by the Committee for plundered Ministers, that all the Profit of* James Garlick-hithe, *be sequestred into the Hands of*, &c. *from Mr.* Freeman, *the present Incumbent, till cause be shewn to the contrary.* O the excellent Justice of the new Saints! of the Reforming People of God! executed by Club-law, and by the Sword of War, which these weak Christians, by the help of a mis-guided *Commonwealth-Party*, have raised to empower themselves to force the Consciences of all men (now themselves are grown so strong) to a new Covenant, the Fanaticks last Engine to ruine the Church, and to destroy the Clergy, Root and Branch: *A Solemn League and Covenant*, the Fanatick, Antichristian Idol, set up in the Temple of God, hung up in all the Churches of *London*; a *Covenant*, like that in *Isaiah*, *with Death, and an Agreement with Hell*: A Covenant made by the Fanaticks of two Nations, in defiance to God and the King, to the Destruction of the Religion of their own Mother Church, and of all Loyalty to their King, the Father of their Country: A scandalous Covenant, maliciously studied, and laid for a meer Snare, and Rock of Offence to the Estates and Consciences of the Clergy, and People of God, that Scandal in the Abstract, *Scandalum datum, præbens proximo occasionem ruinæ*, the proper work of the Devil, insomuch, that at a general Summons of the Gentry, and remnant of the Clergy of the County of *Surrey*, for the taking this Covenant, some chief Actors of the Faction, when they saw, that with several *Salvo*'s, and Liberty to take it in any sence, with mental Reservations, and considerations, that it was but a forced Oath (and such like mincings) many men (and some of the Clergy, loving this present World, took the same) said, *they were sorry to see some take it, whose Estates they hoped to have caught by this Hook*: And although the Authors of the Covenant, knew the Clergies greater Obligations than other men, by Oaths of Allegiance and Supremacy to the King, and by Oaths of Canonical Obedience, and by several Subscriptions upon Record to the present Church, and by their stricter Tie of Conscience, and greater knowledge of the Function of Episcopacy (from whence themselves received their own Holy Order) which from our Saviours, and the Apostles days, was without Interruption for 1500 years, and still is continued in all Christian Churches, where Rebellion started not the Scruple, and the Sword ever since maintains the Heresie; yet none were so much pressed, and urged to take this Covenant, *in Terminis*, to destroy Bishops, as were the Clergy, and the refusal thereof was *ipso facto*, loss of any Clergy-man's Livings and Livelyhood; nay, so barbarous were this Faction, that their Committee for Composition at *Goldsmiths Hall*, would not admit the Lord Bishop of *Winchester*, lately deceased, to compound for his sequestred Temporal Estate (for no compounding for Spirituals is allowed: but Sequestration is indeed Deprivation with these men) unless he would take the Covenant, and swear to destroy himself, and his own sacred Function; yet these were the men, who have so cried out against Oaths *ex officio*, and against forcing the Consciences of men, and give this reason, why the Liturgy must be taken away, because it gave Offence to some mens Consciences; and these are the men who cried down the Clergy for Innovations, and now punish them because they will not move; but as these Fanaticks have rigidly practised all those things, which themselves so much abhorred, teaching the World a new Art, how to commit any villany securely, by first railing against that Sin which they intend to commit; so may they be a warning to all Christian Princes, how they suffer the Church or State-Goverment to be spoken against, be the pretence never so pious, or seemingly Religious.

Preface to the Directory.

CHAP.

CHAP. V.

A view of the New Judges of the thus accuſed Clergy; *their condition and their judging of* Doctrines *in their* Committees *for* Religion, de facto & de jure.

HAving given the world a ſhort view (by which the reſt may be gueſſed) of the *Fanaticks* arts and tricks of making the *Clergy* their adverſaries, and inventing *accuſations* againſt them, whom as hainous *Malefactors*, they have taken upon them to judge (as they pretend) by *Law*, and by the Juſtice and Wiſdom of the *High Court of Parliament*, for Reformation of *Religion*; it's not unſeaſonable to ſhew the world a true Character of theſe great *Judges* in their perſonal Relations, as well as their political capacity of judging *de facto, & de jure*. And ſurely men (who were ſtrangers to the deſigns of this *Faction*) would think (by the high ſtrains of publick Acts pretending *Reformation of Religion*) there were ſome *Oecumenical Counſel* now ſitting, or at leaſt ſome great *Convocation* of Grave and Learned *Biſhops* and *Clergy* of *England* (who were wont to have the judiciary power in *Church-matters*, long before any *Parliaments* were in *England*) famous for their *honeſt Lives*, and by their great knowledge able to judge, not vote *Religion* up or down: but *O Tempora! O Mores!* the Grave *Biſhops* of the *Church* are by tumults driven from the *Parliament*; the *Convocation* by ſubtelty of a pretended *præmunire*, and by fury are cryed down; hereby all the *Clergy of England* are ſilenced at one; not any one *Church-man* admitted to conſult, or act in matters *Eccleſiaſtical*; the Keys are ſnatched by violence from the *Apoſtles hands* (to whom Chriſt gave them) and are hung at the girdles of meer *Lay-men*; moſt of them illiterate men aſſembled in *Parliament*, a mixed multitude of all profeſſions, wherein as Sir *Robert Naunton* hath obſerved in King *James*'s Raign, ſince the *Fanaticks* began their Plot, were 40, who never ſaw Twenty years of age, and many ſuch were choſen into the *Houſe of Commons*; yet upon any one of theſe *Votes* (as *Votes* go now adays) the peace and Religion of a *Nation* may depend. But to give a juſt account, caſting out the moſt of the *Nobility*, and about two hundred of the *Houſe of Commons* (men of greateſt Eſtates, therefore more like to ſeek the welfare of their Countrey, than their own private intereſts, which were driven from the Houſe, where they ſate but as Cyphers) and counting the multitudes of Tradeſmen, and Merchants of *London* and other Incorporations packed into this Parliament to carry a Vote; beſides the many Lawyers, Mercenary men, and moſt of them Recorders, and ſo ſervants to Incorporations (making Laws for themſelves to get Money by) together with a few engaged Knights and Gentlemen, famous for hauking and for hunting after *Lectures* and *Whore-houſes*, (many of them having ſold off their Houſes in the Countrey, and took others at *London*, to follow the *Fanatical Plot* more diligently) and the ſum of theſe make up the *Fanatical Faction* in the *Parliament*, ſtiling themſelves the *Parliament of England*. And now the Souldiers by a counterfeit Seal have recruited the Houſe with no ſmall number of *Colonels* and *Officers*; when indeed they have turned the *Parliament* out of doors, and turned themſelves *Apoſtates* in Religion, and have ſhared the Lands of the *Church* to make themſelves a fortune; not to mention their vicious Lives, which might make up truer Centuries; nor their Hypocriſie, Lyes, and breaking of *Oaths of Allegiance and Supremacy*; yet theſe are the men uſurping all power both of *Church* and *State*; who are become the ſupream *Heads* of the *Church*, and of all *Church-matters*, which none of them ever underſtood, yet theſe (alſo parties) have made themſelves *Judges* of the *Religion*, *Doctrine*, *Function*, and Eſtates of all the *Clergy of England*. *Miles Corbet* the Recorder of *Yarmouth*, who Indicted a man for a *Conjurer*, and was urgent upon the Jury to condemn the party upon no proof but a Book of *Circles* found in his Study, which *Miles* ſaid was a Book of *Conjuring*, had not a Learned *Clergy-man* told the Jury, that the Book was but an

old *Almanack*. I have been preſent at a Committee for *Religion*, conſiſting of five or ſix Tradeſmen and Merchants of *London*, and an ignorant *Lawyer* in the Chair; yet theſe have judged *Doctrines by whole ſale*, executing Eccleſiaſtical juriſdiction in an high act, *viz.* Abſolving Eccleſiaſtical perſons (ſuſpended by their Dioceſan Biſhop) as it were in a parentheſis, with an *O yes!* Ye that will have theſe three *Miniſters* of *Wales* (I confeſs I have forgot their names) to have Liberty and Licence to preach, ſay I! Ye that will not, ſay no! Which being thrice repeated, and anſwered I! I! theſe three ſuſpended Miniſters were by this Vote perfectly abſolved no doubt! In the mean time, at this worſhipful, (nay honourable) *Bar*, was a heavy complaint againſt a *Grave* * *Divine of Blaſphemy*, which he had preached, *viz. That the Virgin Mary was the Mother of God*; and at a day appointed for Voting, had not a Divine whiſpered ſome of theſe Committee-men, had this *Doctrine* been Voted Blaſphemy; ſo eaſily might the ſacred *Epheſine Counſel* have been condemned by this learned Committee for θεοτόκον, and condemning *Neſtorius* for *Hereſie*; and *Elizabeth* in the firſt of St. *Luke*, ſhould have been as guilty of Blaſphemy, for calling the *Bleſſed Virgin the Mother of her Lord*. And when a Reverend Doctor, and Maſter of *Jeſus Colledge* in *Cambridge*, who was charged with Blaſphemy at Sir *Robert Harlows* Committee, for writing *Honour God with thy ſubſtance*, on the Baſon for *Alms*; made anſwer, by asking whether it was not rather Blaſphemy in them to call a ſentence of Scripture Blaſphemy? it was replyed by a boy-Member of that Committee, Will ye ſuffer him (meaning the Doctor) to anſwer by queſtions? At another time I heard one of theſe Committees cry out, what a miſerable condition theſe people were in, who lived under ſuch a *Miniſter*, who (as the Article was) had preached, that *Original ſin was waſhed away in Baptiſm?* which was there derided as Popery. In brief, to never ſo true Doctrines, the * *Chair-man* ſaith, *they ſit not there to diſpute*. Up ſtarted Captain *Ven*, (a Tradeſman of *London*) and asked a * Divine (juſtifying at their Bar his Doctrine to be true and Orthodox) did you preach theſe Doctrines? *anſwer I or no! whether they be true or falſe, leave that to us to judge*. So the caſe ſtandeth with the *Divines of England*; let any ignorant hearer (ſuppoſe an Apprentice Boy, I have known it) accuſe any Clergy-man (the graveſt Doctor in Divinity) of preaching Doctrines which the Boy thinks are falſe, or Popiſh Doctrines, to the *Houſe of Commons*, or Committees, ſhall the Divine be ſent for, perhaps by a Purſivant: juſtifie his Doctrine he muſt not, though never ſo true, the Houſe ſuppoſeth it to be *falſe*, *erroneous*, *Popiſh*, or *ſcandalous*, becauſe complained of; anſwer he muſt, did he preach it, I, or no? Whether it be true or falſe, they will not diſpute, hit or miſs, they will vote, and that's enough to make any Doctrine true or falſe, Popiſh or ſcandalous, and thereby to impriſon the perſon of *Chriſts Miniſter*, and to ſeize on his Eſtate, to out him of all his Freehold and Livelihood, and to ſpoil him of his goods: *O ſi tanta poteſtas ſit ſtultorum ſententiis, ac juſſis, ut eorum ſuffragiis rerum natura vertatur, cur non ſanciunt, ut quæ mala ſunt pro bonis habeantur?* yea ſo ſenſleſly conceited have this Lay-*Parliament* (*Parliamentum indoctorum*) been of themſelves, that ſome of them have ſaid, ſince they had read the Scriptures (in Engliſh) why ſhould they not be able to judge of *Divinity*, as well as the beſt Doctors? And to have deſired, that Doctrines complained of in *Petitions* to theſe Lay-Committees, might be referred to the Judgment of Learned Divines about *London*, would have been taken for an high contempt of their Committee for Religion, and of the power of *Parliament*; (as a * Member of that Committee told one, who made the Motion in private to him) where ſuch are become Judges of *Divinity*. When Lawyers perk into a *Chair* for *Religion*, and *Coblers* preach (both alike lawful) no marvail if *Religion* be voted illegal, and the Prieſts be thought to go ſo awry; and in theſe times, to the Lawyer muſt the Divine go, if he will preach without fear of being made a ſcandalous *Miniſter*, or impriſoned for every *Sermon*. I have known ſome twenty ſhillings Fees given to a Lawyer to plead at the Committee for *Religion*, in the behalf of ſome Doctrines preached in a Sermon, for which the Preacher never got twenty pence, no defence being

* Mr. *Brookes* of *Yarmouth*.

Dr. *Sterne*.

* Mr. *Rous*.
* Mr. *Cheſlen* of St. *Matthew Friday-ſtreet*.

Cicero de legibus, lib. 1.

* Mr. *Vaughan*.

left for the Priests Doctrine, or officiating *in sacris*, unless allowed by an Act of Parliament, or some common Law-trick; insomuch, that a Learned Doctor of *Divinity* being accused of Popery, for calling the Communion-Table an *Altar*, alledging the Scripture in the *Hebrews*, *Habemus Altare*, *we have an Altar*, *of which they may not eat*, meant of the Christian Eucharist, could not hereby be acquitted of the Popery; but producing the words of an Act of Parliament of *Edward* the *Sixth*, yet unrepealed, calling the Eucharist the *Sacrament of the Altar*, the Committee for Religion were fully answered. And several Actions at common Law of Assault and Battery were brought against a * Divine in *Essex*, who out of zeal to Gods house, (as the Priests did with *Uzziah*) thrust some people out of his Church, who sending for Cakes and Ale from an Alehouse, were prophanely carousing on the Lords Table in the Church; yet could not this Crime be admitted a lawful plea in the Common Law, to save the Minister harmless from being overthrown in the Action; but consulting with a Lawyer, he was advised to plead his institution and induction into the said Church, where the fact was done, and so by a Rule in the Law, that any man may *thrust another out of his House*, *if he behave himself uncivilly therein*, the Minister was secured from the Actions of Assault and Battery; so that would our Saviour now beat out the buyers and sellers from the Temple, the Lawyers would afford an Action against him of Assault and Battery. And not long before this Parliament, did the Lawyers find out ways of Indicting Clergy-men at the publick Assizes, for standing up at the *Creed*; or for denying to give the Sacrament to people obstinately refusing to kneel at the receiving thereof, and to come up to the Rails about the Holy Table; that I have known some Sectaries in *London*, command their servants to go to the Sacrament, and to sit in the lower places of the Church, to try whether the Minister would bring the Sacrament to them in their seats, that so they might have an Action of Law against the Minister, or else complain against him to the Parliament: nor will it be too long a digression to remember a former vent of the *Fanaticks* malice in a Parliament at the beginning of King *Charles* his Reign; urging strongly, a motion of making Adultery death in a Clergy-man, but not in any other person, purposely to throw scorn on that profession; and how safe any Clergy mans life should have been, may the conspiracy of the Lady *Laurence* witness against a grave Divine, which the justice of the Star-chamber found out, and censured: righteous judgment no doubt is to be expected, when such a malitious Faction shall get power to make themselves Judges of the Clergy, as now they have done.

Dr. *Cosins*.

* Mr. *Adams*.

In *Durham*.

Good God! have our Preachers been these Eighty years confuting the superstition of the Papists, to be made the stalking horses to a Sacrilegious, Superstitious, and Rebellious Faction? by whom themselves are at last crowed down for Papists, under the same pretence of Reformation, having been taught to hate Popery without discretion; no marvail if such people now question their Teachers, and think they have forfeited their power and knowledge to them, whom they have taught no better; and what use these men have made of this pretended power, let their own actions testifie. But that they may seem to be no usurpers of any power, at first they derided at Episcopacy (or Monarchy, but that is not the subject of this discourse) to be *Jure Divino*, though never so plain, in the 10. of St. *Luke*, by Christs Election of 12 Apostles, and 72 Disciples of an inferiour order, out of which *Mathias* was in the first of the *Acts* preferred to be numbred with the 11 in the room of *Judas*; and were there any scruple, who more fitting to resolve the doubt, than those who lived in the Apostles time? as did *Ignatius*, whose works, as also the continued succession of Bishops in all Christian Churches for 1500 years together, were argument enough to those who have not denyed their *Faith*, forgetting their Creed, *I believe the holy Catholick Church*: And against such men a Christian ought not to dispute: But now began new principles of *Divinity* to be broached, by the new State-Chaplains, *vid.* That the *Law of nature* bade the *Parliament* (that is, the *House of Commons*, the peoples Representatives) to re-

assume

assume all power into their hands, it being so universally complained of, that the King and the Bishops had abused their trust, intending to ruine the Kingdom, and destroy Religion (the two great bugbears wherewith the *Fanatical* Faction (who felt the pulses of the people beating strongly after property, or Religion) kept the people continually affrighted; and it being as generally believed, (for *qua volumus facile credimus*) that all power in Church and Common-wealth was derived from the people, and their Representatives, and not from God immediately: *Aristotles* Politicks is made Scripture for this new Divinity; and surely an excellent Religion will nature teach Christians, to justifie what they have, or shall do so manifestly against the Law of God and man. If this argument be not strong enough, their Lecturers, who were wont in former Parliaments also to attend the House of Commons door, making Legs to the Members *in transitu*, praying their Worships to remember the Gospel, by which they meant their *Presbytery*: these preach to them, that their power to Reform Religion, is *Jure Divino*, why? forsooth because the people called them thereunto; and *vox Populi est vox Dei*, was their beloved unquestionable Oracle; indeed *vox populi* cried up Rebellious *Absalom* against his King and Father! *Vox populi* cryed against our Saviour, Crucifie him, Crucifie him! *Vox populi* called for the Golden Calf! from whence to the silver-Smiths of *Diana*, Scripture may teach us that *Argumentum pessimi turba*, and that in Religion *vox populi* is rather *vox Diaboli* than *Dei*. Yet this *vox populi* must choose our Religion, and Religion-makers: but who gave the people power to choose? the Kings writ for Elections; then all power is not in the people, nor can any Electors invest their Elected with the *jus Tertii*, for *nemo potest plus juris transferre in alium, quam ipse habet*; the power of the Kings, and of the Church, being not in the peoples power to commit to their Trustees; Laws having made the distinction between the Kings Prerogative, and the Subjects propriety, between Church and Common-wealth; as well as between *meum & tuum*, among fellow-Subjects: and were the Kingdom Elective (as *England* was never) yet well might that *Roman* Emperours Speech be applyed, *Vestrum quidem erat eligere, post autem meum est imperare, vestrum est obedire:* But that all power of the Church in Doctrine and Discipline should be originally in the people (that is, the rude multitude) is a new opinion framed by affection, and made Religion by politick engagements, only to serve the present designs; for now the *Fanatical* Lecturers (having obtained their ends against the Bishops by *vox populi*, their own Doctrine) dispute the power with their Lay-masters in Parliament; who by their help getting the Sword, (and by that the strongest power) are not like to forego the same upon *Vox populi*: But did not violence so crowd up this Lay-Parliament, and Committee for Religion, that in their Chairs no room is left for Gods word to take place, they might know that the *Priests lips shall preserve knowledge*, and not the peoples lips, and that by tying up the lips of the Priests. Gods Law saith, *Deut.* 17. *v.* 8. *That man which shall do presumptiously, and not hearken to the Priest, shall dye:* Nor did the people teach the Apostles, but surely the Apostles taught the people, and Ruled over the people *in Word and Doctrine*; since to them Christ gave the Keys, *Christus dedit, non populus:* Otherways St. *Pauls Rod* was a meer brag, and so was his jurisdiction, *the rest will I set in order when I come*; which also he commended to *Timothy* and *Titus*, and the other Bishops and Deacons for governing the Church, whereof the first Synod at *Jerusalem* consisted; and to prevent the mistake of Lay-Elders in that Synod, it's said afterwards of *Judas* and *Silas*, that *they also were Prophets*; and of the Clergy were all general Counsels of Christendome made up, to whom *Constantine* said, judiciary power (especially in Doctrines) did belong: and this was the established Law of the Christian world; the benefit whereof St. *Ambrose* pleaded against *Auxentius*: and it's known, upon such grounds *Luther* refused the judgment of the Emperours Court, appealing to a Counsel concerning his Doctrine. The word *Presbyter* almost Englishing itself Priest, as was the Ecclesiastical sense of the word, both in the New Testament, and Ancient Writers, both Christian and Heathen.

The Observator.

Seneca de vitâ beat.

2. Malachi 7.

Deut. 17. 8.

1 Cor. 11.

Acts 15.

Heathen, which *Amianus Marcellinus*, a meer Hiſtorian, deſcribeth *Chriſtiani ritus Presbyter*, never *Engliſhed* in the Grammatical ſenſe, till deſign tranſlated it ſo in our *Engliſh* Teſtament; and by thoſe Tranſlators never intended to be wreſted to Lay-Elders, as the *non*-Doctors of this Generation will have it to ſignifie. But I forget my ſelf, that I diſpute againſt a Sword, and ſuch Adverſaries who told their King, they ſate not to be ruled by Preſidents, but to make Preſidents to the world; and truly they have been as good as their word: But I hope they will regard the judgment of a Proteſtant Martyr in this caſe, (for the ſhedding of whoſe Blood the Parliament made an Ordinance for repentance:) when the Papiſts in Queen *Maries* Raign urged Mr. *John Rogers*, that the Parliament had eſtabliſhed the Romiſh Religion; of what force (ſaid this godly Martyr) may *we think theſe Parliaments are, which eſtabliſh contrary Laws, to condemn that for evil, which before they had decreed for good? it's better to obey God, rather than man*; making Religion, which like *Tullies Lex Naturæ, nec tolli, nec abrogari poteſt*, become *Leges Seiæ, & Apuleiæ, quæ unico Senatus verſiculo puncto temporis ſublatæ ſint.* And ſhould the Houſe of *Commons* aſſume this power in Religion, Religion, like *Engliſhmens* clothes, would ever be cutting into ſome new faſhion, as any Faction ariſeth in the Kingdom; but that this Faction in Parliament may blind the eyes of the world, (indeed to ſtrengthen and ſupport themſelves, till they ſhould become abſolute Maſters of *England*) when they had been long tampering with Religion, at laſt they found (policy neceſſitating them) ſome need of uſing Clergy-men; yet in ſuch a monſtrous way, as the Chriſtian world never heard the like, by a new thing called an *Aſſembly of Divines*, not ſummoned by the Kings Writ and Authority, (expreſly againſt the Statute of *Hen.* 1.) nor choſen by the Clergy, but plucked out of each Members pocket, and by vertue of *Hocus pocus*, jugled into a *Conventicle-Synod*, on purpoſe (for all forced Synods have ever more of private intereſt, than the publick good of the Church) to help out with ſome new Religion, as their Maſters (which hired them with 4 *s. per diem*) ſhall appoint: Yet leſt theſe Divines (ſuch as they be, *New-Englanders*, *Amſterdamians*, *Pedants*, and *Trencher Chaplains*; (to whom were ſome ten learned Clergy-mens names joyned as Seals, who never came there in perſon) ſhould take any authority to themſelves, the Faction in Parliament have juſled in Thirty of their Lay-Members (another Vote can make them thirty more) as Members of this Linſy-woolſie Synod, to help up a ſide; but to make all ſure, their Parliament Maſters have ordered, that this Aſſembly (yoaked like an Oxe and an Aſs to till the Holy-Land) muſt meddle only with what ſhall be propounded to them from the Houſes of Parliament; and when all is done, their concluſions ſhall not bind, till the Parliament give leave and conſent; and ſaith the Ordinance (not Law) whereby this Learned Synod is created and bridled, theſe Divines muſt tell them what is moſt agreeable to Gods word; and when the Parliament is thus certified what Gods Law is, the Houſe of Commons will vote whether it ſhall be obeyed or no: Such an Omnipotency over Gods Law, over the Church and the King, hath this Faction uſurped ſince this Parliament, to plant in Chriſts Kingdom, and the power of Religion and Reformation as their ſpecious pretences at firſt were, turning the Spaniſh cloak of Religion into the *Engliſh Proverb*, of *playing the Devil for Gods ſake.*

Fox 3. pag. 127. old Edition. Lord *Sayes* Laws.

CHAP. VI.

The Cenſures of theſe Judges againſt the Clergy, and the true reaſon thereof.

THeſe are the Grapes of this long-promiſed *Fanatical Canaan*, gathered from ſuch pretended holy-Thiſtles; at whoſe growth while ſome labourers in Gods harveſt (too late repenting) connived, doubting that they were ſome weak and tender Vine-branches, and others of more diſcerning ſpirits ſeeking to weed them out, pricked their own fingers; they grew like *Jothams* bramble; ſuch Judges 9. Kings over the Trees, that they have baniſhed the Vine, and the Olive, peace and

 plenty,

plenty; and to plant in the ſtinking Elder, have burned up the goodly Cedars of the Church, root and branch; and the field of Chriſts wheat choaked with the tares which the envious man hath been long ſowing in this Land, now grown to their harveſt, to whoſe ſheaf (like *Joſephs* dream) muſt every ſheaf make obeiſance, elſe the upſtart bramble-King ſends fire to devour them, as it hath already torn the whole coat of the Clergy, as many thouſands of them can witneſs; the ſad concluſion of the woful premiſes of this Book: yet this Tyranny and perſecution of the Clergy is ſtiled the *juſtice of Parliament*, and the power of Reformation of Religion; whereof the Reader may here ſee a pattern, in the cruel ſufferings of the Clergy of *London*, preſented in a general Bill of Mortality, to which theſe papers may ſerve for a ſhort Commentary, till God ſend better days of enlarging the ſtory by a more full Collection; the very naming of the perſons in that Bill (being generally men of known honeſt Lives, and conſtant painful preaching (that the Earl of *Northumberland* diſcourſing with Mr. *Calamy* (for ſo have the engaged Nobility proſtituted their honour to the Courting of each *Fanatical* Lecturer and *Pedant*, of whom indeed they ſtand in awe) about the ſupplying of above fifty Churches in *London* void of Miniſters, told Mr. *Calamy*, that they muſt reſtore ſome of the Sequeſtred Clergy of *London*; to which Mr. *Calamy* replying, God forbid; the Earl ſaid, unleſs they did ſo, the Parliament could not find men of abilities to preach in *London*:) The naming (I ſay) of thoſe men were enough to ſhame *the Father of Lyes*, and his *Fanatical Sons* (were not both paſt ſhame) and to vindicate the reſt of the abuſed Clergy of *England*, (as well ſure as the Perſonal faults of ſome few (and thoſe very few) be made the ſcandal of the whole Function) and yet who ſo cruelly perſecuted as theſe *London-Divines*? will ye know the reaſon thereof? The *Fanatical* deſign growing high, pitched upon three main engines to compleat their work, *vid.* the ſetting up the Militia, the ſeiſing of the Navy, and the planting in of Lecturers; and it's hard to ſay which of theſe three have done their new Maſters beſt ſervice; this laſt being the ready way to obtain the two former; whereunto much conduced the feigned *fears* and jealouſies raiſed by the Faction in the City; as alſo by ſeveral Votes and Declarations of Parliament of Forreign invaſions from abroad, and ſecret dangers at home, no ſooner bruited abroad than believed, by a people deceiving and willing to be deceived; whereby the Faction in Parliament deſiring a Guard, refuſed the Trained Bands of *Middleſex* (profer'd by the King to ſatisfie their fears) confiding rather in the Citizens of *London*, purpoſely to engage that City to maintain them in whatſoever wickedneſs they ſhould act; their chiefeſt care being to make ſure of *London*, (the head and fountain of this proud and cruel blood-thirſty Faction:) therefore to keep and encreaſe this power in the City, they knew *Jeroboams* Calf-policy in altering Religion, and the Prieſthood, would be neceſſary for their plot of a new Government: to which purpoſe they at firſt invented theſe tricks and formalities of Juſtice againſt the Clergy, till having got the power, their Sword ſhould make good the Sequeſtring and Removal of thoſe (eſpecially in *London*) who were not like to Apoſtatize from Religion and Loyalty, in ceaſing to preach to the people to fear God and the King, according to the Scriptures; hereby making way to plant in their own Creatures, and Miniſters to deifie the Calves of their own ſetting up; this made the Faction in the Houſe of Commons never to tranſmit any Bills againſt any particular accuſed Clergy-man to the Houſe of Peers (where indeed lay judiciary power) to a Legal hearing; but knowing well ſuch foggy charges would ſoon vaniſh at the face of Juſtice, theſe evil ſpirits kept on their courſe of caſting miſts before the peoples eyes, to make them think that the lights of the Church burned ſo dimme, that it was neceſſary to ſnuff them, or quite put them out: This is the true reaſon of their cruelty towards the *London*-Clergy, and indeed to the whole Clergy of *England*; and this wicked policy drew on this ſad ſtory following.

A General Bill of the Mortality of the Clergy of London: *or, a Brief Martyrology and Catalogue of the Learned, Grave, Religious, and Painful Miniſters of the City of* London, *who have been Impriſoned, Plundered, barbarouſly uſed, and deprived of all Livelihood for themſelves and their Families in theſe laſt years, for their conſtancy in the Proteſtant Religion eſtabliſht in this Kingdom, and their Loyalty to their Soveraign.*

THe Cathedral Church of Saint Pauls, *the Dean, Reſidentiaries, and other Members of that Church, ſequeſtered, plundered, and turned out.*

Alhallows Woodſtreet, *Dr.* Wats, *ſequeſtred, plundred; his Wife and Children turned out of doors, himſelf forced to fly.*

Alhallows Barkin, *Dr.* Lafield *purſuivanted, impriſoned in* Ely-houſe, *and the ſhips, ſequeſtred, and plundred, afterwards forced to fly.*

Alhallows Breadſtreet.

Alhallows Great.

Alhallows Hony-lane.

Alhallows Leſs.

Alhallows Lumbardſtreet, *Mr.* Weſton ſequeſtered.

Alhallows Staining.

Alhallows the Wall.

Alphage, *Dr.* Halſie *ſhamefully abuſed, his Cap pulled off, to ſee if he were not a ſhaven Prieſt; voted out, and dead with grief.*

Andrew Hubbard, *Dr.* Chambers *ſequeſtered.*

Andrew Underſhaft; 1. *Mr.* Maſon *through vexation forced to reſigne.* 2. *Mr.* Prichard *after that ſequeſtered.*

Andrew Wardrobe, *Dr.* Iſaacſon *ſequeſtered.*

Anne Alderſgate, *Dr.* Clewet *ſequeſtered.*

Anne Black-friars.

Antholins Pariſh.

Auſtins Pariſh, *Mr.* Udal *ſequeſtred, his Bedrid Wife turned out of doors and left in the ſtreets.*

Bartholmew Exchange, *Dr.* Grant *ſequeſtered.*

Bennet Fynck, *Mr.* Warfield *ſequeſtered.*

Bennet Grace-Church, *Mr.* Quelch *ſequeſtered.*

Bennet Pauls-wharfe, *Mr.* Adams *ſequeſtered.*

Bennet Sheerhog, *Mr.* Morgan *dead with grief.*

Botolph Billingſgate, *Mr.* King *ſequeſtered and forced to fly.*

Chriſt-Church, *Mr.* *turned out, and dead.*

Chriſtophers, *Mr.* Hanſlowe *forced to reſigne.*

Clement Eaſt-cheap, *Mr.* Stone *ſhamefully abuſed, ſequeſtred, ſent Priſoner to* Plymouth, *and plundered.*

Dionys Back-Church, *Mr.* Humes *ſequeſtered, and abuſed.*

Dunſtans Eaſt, *Dr.* Childerley *reviled, abuſed, and dead.*

Edmonds Lumberſtreet, *Mr.* Paget *moleſted, ſilenced, and dead.*

Ethelborough, *Mr.* Clark *ſequeſtered, impriſoned.*

Faiths, *Dr.* Browne *ſequeſtered, and dead.*

Foſters, *Mr.* Batty *ſequeſtered, plundered, forced to fly, and dead.*

Gabriel Fench-Church, *Mr.* Cooke *ſequeſtered.*

Geo. Botolf-l. } *Dr.* Stiles forct to reſign.
Greg. *by* St. P. }

Hellens, *Mr.* Miller *turned out, and dead.*

James Dukes place, *Mr.* *ſequeſtered.*

James Garlick-hythe, 1. *Mr.* Freeman *plundered, and ſequeſtered.* 2. *Mr.* Anthony *his Curate turned out.*

John Baptiſt, *Mr.* Weemſly *ſequeſtered.*

John Evangeliſt.

John Zachary, *Mr.* Edlyn *ſequeſtered, forced to fly, and plundered.*

Katherine Coleman. 1. *Dr.* Hill *forced to reſigne.* 2. *Mr.* Kibburs *ſequeſtered.*

Katherine Cree-church, *Mr.* Ruſh *turned out.*

Laurence Jury, *Mr.* Crane *ſequeſtered.*

Laurence Pountney.

Leonard Eaſtcheap, *Mr.* Calfe *forced to give up to Mr.* Roborow, *Scribe to the Aſſembly.*

Leonard Foſter-lane, *Mr.* Ward *forced to fly, plundered, ſequeſtered, and dead for want of neceſſaries.*

Margaret Lothbury, *Mr.* Tabor *plundered, impriſoned in the Kings-Bench; his*

Wife

Wife and Children turned out of doors at midnight, and he ſequeſtered.
Margaret Moſes.
Margaret New Fiſhſtreet, *Mr.* Pory *forced to fly, plundered, and ſequeſtered.*
Margaret Pattons, *Mr.* Meggs *plundered, impriſoned in* Ely-houſe, *and ſequeſtered.*
Mary Abchurch, *Mr.* Stone *plundered, ſent Priſoner by ſea to* Plymouth, *and ſequeſtered.*
Mary Aldermanbury.
Mary Aldermary, *Mr.* Browne *forced to forſake it.*
Mary le Bow, *Mr.* Leech *ſequeſtered, and dead with grief.*
Mary Bothaw, *Mr.* Proctour *forced to fly, and ſequeſtered.*
Mary Cole-church.
Mary-Hill, 1. *Dr.* Baker *ſequeſtred, purſuivanted, and impriſoned.* 2. *Mr.* Woodcock *turned out, and forced to fly.*
Mary Mounthaw, *Mr.* Thrall *ſequeſtered, and ſhamefully abuſed.*
Mary Somerſet, *Mr.* Cooke *ſequeſtered.*
Mary Stainings.
Mary Woolchurch, *Mr.* Tireman *forct to forſake it.*
Mary Woolnoth, *Mr.* Shute *moleſted, and vext to death, and denied a Funeral-ſermon to be preached by Dr.* Holdſworth, *as he deſired.*
Martins Ironmonger-lane, *Mr.* Sparke *ſequeſtered and plundered.*
Martins Ludgate, *Dr.* Jermin *ſequeſtered.*
Martins Orgars, *Dr.* Walton *aſſaulted, ſequeſtered, plundered, forced to fly. Mr.* Moſſe, *his Curate, turned out.*
Martins Outwitch, *Dr.* Pierce *ſequeſtered, and dead.*
Martins Vintry, *Dr.* Rives, *ſequeſtered, plundered, and forced to fly.*
Matthew Friday-ſtreet, *Mr.* Cheſtlin *violently aſſaulted in his houſe; impriſoned in the* Compter, *thence ſent to* Colcheſter-*Goale in* Eſſex, *ſequeſtered and plundered.*
Maudlins Milkſtreet, *Mr.* Jones *ſequeſtered.*
Maudlins Old-fiſhſtreet, *Dr.* Griffith *ſequeſtered, plundered, impriſoned in* Newgate; *when being let out, he was forced to fly; and ſince impriſoned again in* Peter-houſe.
Michael Baſſiſhaw, *Dr.* Gifford *ſequeſtered.*
Michael Cornhil, 1. *Dr.* Brough *ſequeſtered, plundered, Wife and Children turned out of doors, his Wife dead with grief.* 2. *Mr.* Weld *his Curate aſſaulted, beaten in the Church, and turned out.*
Michael Crooked-lane.
Michael Queenhithe, *Mr.* Hill *ſequeſtered.*
Michael Querne, *Mr.* Launce *ſequeſtered.*
Michael Royal, *Mr.* Proctour *ſequeſtered, and forced to fly.*
Michael Woodſtreet.
Mildred Breadſtreet, *Mr.* Bradſhaw *ſequeſtered.*
Mildred Poultry, *Mr.* Maden *ſequeſtered, and gone beyond-ſea.*
Nicholas Acons, *Mr.* Bennet *ſequeſtered.*
Nicholas Cole-abby, *Mr.* Chibbald *ſequeſtered.*
Nicholas Olaves, *Dr.* Cheſhire *moleſted, and forced to reſigne.*
Olaves Hart-ſtreet, *Mr.* Haines *ſequeſtered.*
Olaves Jewry, *Mr.* Tuke *ſequeſtered, plundered, and impriſoned.*
Olaves Silverſtreet, *Dr.* Booſie *abuſed, and dead with grief.*
Pancras Soper-lane, *Mr.* Eccop *ſequeſtered, plundered, forced to fly; Wife and Children turned out of doors.*
Peters Cheap, *Mr.* Vochier *ſequeſtered, and dead with grief.*
Peters Cornhil, *Dr.* Fairfax *ſequeſtered, plundered, impriſoned in* Ely-Houſe *and the Ships; his Wife and Children turned out of doors.*
Peters Pauls-wharf, *Mr.* Marbury *ſequeſtered.*
Peters Poor, *Dr.* Holdſworth *ſequeſtered, plundered, impriſoned in* Ely-Houſe, *then in the Tower.*
Stephens Colemanſtreet.
Stephens Walbrook, *Dr.* Howel *through vexation forced to forſake it, ſequeſtered of all, and fled.*

Divers ſince turned out.

Swithings, *Mr.* Owen *ſequeſtered.*
Thomas Apoſtle, *Mr.* Cooper *ſequeſtered, plundered, ſent priſoner to* Leeds-*Caſtle in* Kent, *dead with grief.*
Trinity Pariſh, *Mr.* Harriſon.

In the 97 Pariſhes within the Walls, beſides St. *Pauls*, Outed 85. Dead 16.

Pariſhes

Parishes without the Walls.

ANdrew Holborn, *Dr.* Hacket *sequestred.*
Bartholmews Great, *Dr.* Westfield *abused in the Streets, sequestred, forced to fly, and dead.*
Bartholomew Less.
Brides Parish, *Mr.* Palmer *sequestred.*
Bridwel Precinct, *Mr.* Brown *turned out.*
Botolph Aldersgate, *Mr.* Booth *sequestred and plundred.*
Botolph Algate, *Dr.* Swadlin *sequestred, plundred, imprisoned at* Gresham-Colledge, *and* Newgate; *his Wife and Children turned out of doors.*
Botolph Bishops-gate, *Mr.* Rogers *sequestred.*
Dunstans West, *Dr.* Marsh *sequestred, and dead in remote parts.*
George Southwark, *Mr.* Rogers *sequestred.*
Giles Cripplegate, 1. *Dr.* Fuller *sequestred, plundred, imprisoned at* Ely-house. 2. *Mr.* Hutton *his Curate assaulted in the Church, and imprisoned.*
Olaves Southwark, *Dr.* Turner *sequestred, plundred, fetcht up Prisoner with a Troop of Souldiers, and after forced to fly.*
Saviours Southwark.
Sepulchres Parish, *Mr.* Pigot *the Lecturer turned out.*
Thomas Southwark, *Mr.* Spencer *sequestred, and imprisoned.*
Trinity Minories.

In the 16 Parishes without the Walls, Outed 14. Dead 1.

In the 10 *Out-Parishes.*

CLement Danes, *Dr.* Dukeson *sequestred, plundred, and forced to fly.*
Covent Garden, *Mr.* Hall *sequestred, and forced to fly.*
Giles in the Fields, *Dr.* Heywood *sequestred, imprisoned in the* Compter, Ely-house, *and the Ships, forced to fly, his Wife and Children turned out of doors.*
James Clarkenwel.
Katherine Tower.
Leonard Shoreditch, *Mr.* Squire *sequestred, imprisoned in* Gresham-Colledge, Newgate, *and the* Kings-bench, *his Wife and Children plundred, and turned out of doors.*
Martins in the Fields, *Dr.* Bray *sequestred, imprisoned, plundred, forced to fly, and dead in remote parts.*
Mary Whitechappel, *Dr.* Johnson *sequestred.*
Magdalen Bermondsey, *D.* Paske *sequestred.*
Savoy, 1. *Dr.* Balcanquel *sequestred, plundred, forced to fly, and dead in remote parts.* 2. *Mr.* Fuller *forced to fly.*

In the 10 Out-parishes, Outed 9. Dead 2.

In the Adjacent Towns.

THe Dean, *and all the Prebends of the Abbey-church* Westminster, (*but only Mr.* Lambert Osbaston) *sequestered.*
Margarets Westminster, *Dr.* Wimberly *sequestred.*
Lambeth, *Dr.* Featly *sequestred, plundred, imprisoned, and dead a Prisoner.*
Newington, *Mr.* Heath *sequestred.*
Hackney, *Mr.* Moore *sequestred.*
Reddriffe.
Islington, *divers Ministers turned out.*
Stepney, *Dr.* Stampe *sequestred, plundred, and forced to fly.*

In the adjacent Towns, besides those of the Abbey-Church, and *Islington*, Outed 7. dead 1.

The Total of the Ministers of *London* within the Bills of Mortality, (besides *Pauls* and *Westminster*) turned out of their Livings by Sequestration, and otherwise. } 115.

Whereof Doctors in Divinity, above ——— 40.

And the most of them plundered of their Goods, and their Wives and Children turned out of doors.

Impriſoned in *London*, and in the Sips, and in the ſeveral Goals and Caſtles in the Countrey. } 20.
Fled to prevent Impriſonment, ——— 25.
Dead in remote parts, and in Priſons, and with grief, ——— 22.
About 40 Churches void, having no conſtant Miniſter in them.

Uſque quo, Domine? Rev. 6. 10.

CHAP. VII.

Of Parliamentary changes in Religion. Of the Policy and ways for the deſtruction of Religion by this Parliament, wrought by the long conſpiracy and combination of the Puritans of England, *here laid open.*

But what ſafety can be to *England*, when Lay-Parliaments ſhall preſume to meddle in Religion; hanging Reformation of Religion as a Curtain to the Parliament-windows, making it the Stalking-horſe to their temporal ends and by reſpects, the ruines of Three Kingdoms in our days, can ſufficiently witneſs; changes of Religion being ever the Laities puniſhment, as well as the Clergies affliction; as might be proved by the Engliſh ſtory, ever ſince Parliaments have been but inſtrumental or active thereunto. *Henry* the 8th begat the policy, to whoſe Luſt and Tyranny how ſoon did the Parliament turn Pander? covering many a foul fact under the fair face of Reformation; burning Papiſt and Proteſtant both at one Stake, by Bill in Parliament without any Tryal. *Edward* the 6th (of Nine years old) his Parliaments twice altered Religion, according to the two Grandees *Sommerſet* and *Dudley*. In the firſt of Queen *Mary* the Parliament puniſhed the ſame Religion by Fire, which themſelves had ſo lately eſtabliſhed. Upon coming in of Queen *Elizabeth* the Parliament changed Religion again; and, within few years, made it death for a Prieſt to reconcile any man to that Religion; which Parliaments had ſo zealouſly reſtored, that in the ſpace of twelve years, four changes of Religion were made by Parliaments in *Englond*, more than ever were made by any Chriſtians throughout the world in 1500 years before. But what policy in the Laity drew on thoſe contrary changes, and what miſeries this Nation felt thereby, may afford more truth, than theſe times can bear, and therefore is omitted. Yet in all theſe Parliaments was the ſtamp of juſt, that is, Royal Authority, (though how juſtly executed I ſay not) and therefore ought to be obeyed *activè* or *paſſivè*; nor in any of theſe Parliaments (or ever ſince, till this Parliament) were the Clergy (one of the three Eſtates of the Realm, the beſt conſervators of Religion) quite excluded with convocations of the Clergy, though legally choſen by the Kings Writ, (not forced up out of a Renegado houſe-creeping Miniſtry by Lay-votes) who had the judiciary cognizance of matters of Doctrines, as one hath obſerved in a diſcourſe to anſwer the Popiſh Slander caſt upon our Religion, that it is a meer *Parliamentary Religion*: Though it cannot be denied but that fury againſt the preſent Clergy, becauſe they would not comply with the prevailing party, to extol the preſent Change, and in later Parliaments, the Puritan-policy having influence even upon Court-counſels, have too much bound up the power of the Keys, and left the Clergy little liberty, but to grant Subſidies: But never did the Laity in Parliaments graſp at the power of the Keys, till the Puritans getting ſtrength in the Houſe of the Commons, nibled at the Church-power, under the name of a Lay-Committee for Religion, which King *James* connived at, little thinking whereto that ill example would grow in his Son's days, hanging St. *Peters* Keys at Lay-mens girdles, thereby (as we now ſee) locking up the Prieſts lips, and ſhutting up Church-doors to the ſequeſtring of Almighty God from his holy Habitations; and by an Army of Subjects in rebellion againſt their King, taking away the daily Sacrifice out of the Temple, for the Reformation of Religion, the old pretence to colour politick deſignes, thereby to take away the ſhame of whatever

R. Barns.
T. Gerrard.
S. Jeronimus.

ever cruelty ſhall be acted to advance the ſame; never remembring that of St. *Paul*, *We muſt not do evil that good may come of it.* What fit Judges of Religion Parliaments have been, and are like to be, let us hear again Mr. *Rogers*, that famous Proteſtant Martyr, when it was objected to him that he ought to be a Catholick, becauſe the Parliament had eſtabliſhed the Popiſh Religion: "Of what "force (ſaith he) are Parliaments, which eſtabliſh contrary Decrees, condemning "that for evil, which before they had eſtabliſhed as good? and the Parliaments of "later times have been ruled by the fancy of a few. *Henry* the 8th eſtabliſhed "what he pleaſed by Parliaments. In *Edward* the 6th, the Dukes of *Somerſet* "and *Northumberland* bore all the ſtroke, and did not all things ſincerely. And for the Parliaments of Queen *Elizabeth*, what by her politick moulding of the Parliament, and her infinite popularity, and her Armies, who durſt Vote againſt her pleaſure? Beſides (as one obſerveth) her Parliaments conſiſting of grave men did do the Queens work, and in that, the Kingdomes buſineſs; no thoughts of oppoſing Prerogative under pretence of Property, or diſtinguiſhing between the ſervice of the Crown, and of the Commonwealth, as two divers (yea contrary) things, till the Fanaticks began to make Parliaments as Cock-pits, and pitched fields for fighting againſt the King and the Church, under the notion of ſtanding up for the Subjects Liberty; which made King *James* ſay that *he could never find any joy in his Parliaments*, calling them in ſcorn and anger, *Five hundred Kings*: And the wiſe Earl of *Arundel* (lately deceaſed) then propheſied, that *Poſterity would have cauſe to curſe thoſe Fanaticks in former Parliaments, who upon ſuch undutifulneſs cauſed their breach*; of which, as alſo of the Parliaments of King *Charles*, Sir *Robert Naunton* hath obſerved, "That half a dozen of popular diſ-"contented perſons, ſuch as (with the fellow that burned the Temple of *Diana*) would be talked of, have ſwayed all the Parliaments, as Lord *Say*, Mr. *Pym*, *Hambden*, *Stroud*, and other Parliament-drivers, as the Army Declarations ſtiled the XI. Presbyterian Impeached Members, who have lived to ſit in this Parliament, to ſee the flames of their own kindling almoſt conſume the Church, and theſe three Kingdoms, by their reviving *Nadab* and *Abihu*'s ſtrange Fire, by their preſumption in medling with matters of the Church, to the ſubverſion of Religion, under pretence of Reformation; which how politickly wrought by the long combination of an hypocritical Faction, we come now to ſpeak of, more particularly.

The former Examples of alteration of Religion, and of compaſſing ſecular ends and deſignes, by pretence of Reforming Religion, having beaten out a ready way for any change; no ſooner began the Fanatical Faction to appear, and by their furious pretence of Loyalty, and hatred of Popery, under Queen *Elizabeths* policy, (to ballance the Popiſh party, then not weakned enough in the Kingdom for her ſecurity) ſuffered to take head, but preſently they began to Libel the Biſhops and the Church of *England*, and to poiſon the people in moſt corners of the Land, but chiefly in *London*, with *Geneva* Doctrines, and Pamphlets. † Supplications are made to the Queen, and to the Privy-Council, but eſpecially to the Parliament; Petions pretended to be ſubſcribed by 100000 hands put up againſt Biſhops. Remonſtrances and Admonitions are directed to the Parliament to advance the Presbytery, as the holy Diſcipline; but finding little countenance to ſuch a phrenſie, they fell into ſuch Libelling and Menacing the Queen, the Council, and the Parliament, that in their heat the fire of Sedition began to appear; ſo that to quench it in the ſpark, the Queen made ſevere Laws againſt them, and by hanging *Penry*, condemned with *Udall* and *Barow*, (who were pardoned) brake the neck of their Plots, and turned their brags into preaching of *preces & lachrymæ*, as the onely arms for Chriſtian Subjects, and into Doctrines of humble obedience and patience, till indeed they could pack an Houſe of Commons for their purpoſe, as ſome * Pamphlets of thoſe days adviſed the Brethren; their party in Parliament being then inconſiderable, or at leaſt not able to carry on their work by their own ſtrength: and probably thoſe Laws had for ever purged this Kingdom of this new plague, had not an old ſore unexpectedly broke out in the Gunpowder Treaſon, ſo apparently plotted by Papiſts, (though the Actors intended to have laid the Saddle on the Fanatical Horſe; but little ſooner than

Martin Mar-prelate.

† Admonition to Parliament, anſwered by Dr. *Whitgift*. *Vorax* written by *Stubs* a Lawyer, Brother-in-law to *T. Cartwright*.

* Dr. *Chap.* to *Field.* 1587. *Everights* horſe, whom they had borrowed for *Faux*.

than they deſerved, as we now ſee) that to permit the other, was counted the beſt way to cure this; and as it ſever hapneth, the common hatred of any Faction, gives great advantage to its contrary: So now the *Fanaticks*, full glad of ſuch an occaſion, began buſily to revive their ſuſpended hopes of their Reformation, ſtrengthned alſo by their united brethren of *Scotland*, as that in all Parliaments ſince, through King *James*'s too much love of peace, and Archbiſhop *Abbots* affected popularity, upon ſome Court-diſfavour, and by other Courtiers emulation, by the ſubtelty and hypocriſie of the Faction; they have gained ground, till they have driven the Church and the King out of Three Kingdoms, by the Engine and name of Parliament, to cover their Fanatical Combination and Conſpiracy, which they have been ſo long contriving, to raiſe to its height by theſe means following: By incorporating themſelves into a Church as diſtinct from the Church of *England*, as the Papiſts have been; they have ſet up an upſtart Miniſtery of Lecturers; they made publick collections of Monies for their ſilenced Miniſters, under pretence of poor Miniſters; they have had their Feoffees intruſted with great ſums of Monies, raiſed among themſelves for furtherance of their deſigns; witneſs the plot of buying out of Impropriations, to plant in men of their own Tribe; to whom St. *Antholins* in *London* was the Nurſery: they had their mutual intelligence throughout the whole Kingdom, and ingroſſed almoſt all the inland Trade to men of their Faction; they took up a canting language to themſelves, which they called the Language of *Canaan*, abuſing phraſe of Scripture, thereby to underſtand one another, to colour their ſeditious practiſes; they had their Emiſſaries (whereof ſimple *Robin* the Bible-Carrier was one) or Scouts to give notice where men of their Tribe preached; ſo that not any one of their Miniſters could come to *London* from the fartheſt parts of *England*, but found entertainment in the City; for whoſe Randevouz a Widow (whom Alderman *Pennington* Marryed) kept an Ordinary in *White-Friars*, where many of them lodged in Doctor *Preſtons* days; and when any of theſe preached in any place in *London*, or thereabouts, they wanted not a crowd of followers. And as theſe were buſie in the Church, ſo their cloſe Committe-Maſters in thoſe days were not idle in the State; much correſpondency held with the Brethren of *Scotland*; and before any Wars began in either Nation, Mr. *Hamden* went yearly into *Scotland*, as I have heard ſome of his Neighbours in *Buckinghamſhire* ſay; they had their Counſel Tables, ſitting in ſeveral parts of the Kingdom, [*Knightly's* Houſe in *Northamptonſhire*, Lord *Sayes* Houſe, wherein was a room and paſſage, which his ſervants were prohibited to come near, where great noiſes and talkings have been heard, to the admiration of ſome who lived in the Houſe, yet could never diſcern their Lords Companions] that in King *James*'s days a great Miſtriſs of the Faction (who afterwards changed her Houſe to come to *Black-Fryars* to live under the Goſpel, as they called their Lecturing Pariſhes, whoſe Houſe was much frequented by Lord *Say*, and the Earl of *Warwick*, Mr. *Pym*, *&c.*) could ſay, *That their party was then ſtrong enough to pull the Kings Crown from his head, but the Goſpel would not ſuffer them*; but not long after the Goſpel was put into a poſture of War, when ſo many Military yards in *London*, *Weſtminſter*, and *Southwarke*, and other places, about ſixteen years ſince grew into much requeſt, [whither Lord *Brooke* much reſorted, whom I have ſeen entertained there with whole Vollies of Muskets, that *Fanatical Goliah* armed *cap à pe*, yet ſhot in the eye, which himſelf bragg'd ſhould ſee the Millenary fools Paradiſe begin in his life-time] and all Sectaries in *London* on a ſuddain entred themſelves, and drew on others to be liſted in thoſe Artillery-Gardens, to exerciſe feates of Arms (for paſtime, as ſome were drawn in) againſt a time of need, was the Reaſon given by ſome Brethren of thoſe days, which it ſhould ſeem onely themſelves foreſaw better than other men; and as their deſignes ripened, Captain *Forſter*, a Vintner behind the *Exchange*, was employed by the City-Faction, to ſend over ſea for *Skippon*, a confiding Brother to the Cauſe, to be Captain of the *London Artillery Garden* (who was ſince this Parliament made Major General of the City Rebels) flamming the reſt of the *Londoners*, that a Stranger was ſent for, to prevent emulation among the City-Captains, upon an election; a fair preparato-

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ry for the invasion of the *Scots*, to force the King to call a Parliament, which all men were made so much to long for, because the Faction had plotted to pack it for their designs. This made the Earl of *Warwick* write from *York*, to his Friends in *Essex*, about the Election of Knights and Burgesses for this Parliament, alledging, *That the Game was well begun*; Mr. *Pym* rode a Circuit into divers Counties, to promote Elections of men of the Faction; and Sectaries went from place to place, to cry down the nomination of any who belonged to the Kings Service, and to give Votes for men of the new Religion, and notorious oppolers of the King, or the Clergy; whose names the Faction had privately before listed, whereby divers Citizens and Lawyers were chosen for Burgesses in Parliament, by those Incorporations which they never had any relation to, nor knowledge of, but by some rebellious opposing *Moses* and *Aaron*, the King or the Priest; witness Mr. *Bagshaw*, and Mr. *White*, two Lawyers chosen for *Southwarke*, the one a Feoffee-man, censured in the *Star-Chamber*; the other, a Seditious Law-Reader against Bishops not long before; like the four Burgesses of *London*, chosen upon four such grounds, Alderman *Soame* for his imprisonment in denying of Ship-money; *Vassall* for his obstinacy against Customs; *Craddock* for the Cause of *New-England*; Alderman *Pennington* for his known zeal by his keeping a fasting Sabboth throughout his Shrivalty. Lecturers also came thrusting into Elections of the Clergy (wherein they had nothing to do, as having not whence to pay Subsidies) for men into the Convocation, with whom came some Citizens to *Christ-Church* in *London*, to hear how the Plot took in the Election; but having no hopes to pack up a Convocation, they made a Rendevouz of many Scandalous and Schismatical Lecturers, and such as Doctor *Burgesse*, whom guilt made Parliament-Converts and Vassals, at Mr. *Calamies* House in *Aldermanbury*, (till strengthned into a new Assembly at *Westminster*) as a Counter Convocation, or Conventicle, from whence the Faction in Parliament received informations concerning Religion, and hereby did they communicate their intelligence and designs, with directions how these their Ministers might by degrees prepare the people for their work; that I have heard their Auditors say, that by the Sundays Sermon, or a Lecture, they could learn, not onely what was done the week before, but also what was to be done in Parliament the week following; besides the information which their Pulpits gave the people; for coming in tumults to the House for Justice, from a *Juncto* of these Ministers came that insolent order of directions, thrown into Church-wardens houses by unknown hands, how to take the first Protestation; from one of these Clubs came the *Smectymnuan* Libels, which got the Authors round sums of Money to make their Religion shine in the world, *ut ipse Marcion Evangelico aliquando credidit, cum pecuniam in primo calore fidei contulit*: Reformers in *Luthers* time did not so, if *Scoperus* the Emperors Secretary said true at a Diet at *Ausburgh*. Nor may we forget how the Faction in *London* packed up a new Common-Council, removing ancient grave men, to foist in young and mean fellows, but zealous for the Cause; not an Office in the City, though chargeable and troublesome; yet how ambitious were the Faction of those places, even to a Constableship? And for a * Churchwardenship I have known motions made at the Kings-Bench-Bar, for a prohibition of a legal and usual choice, when the Faction found themselves not strong enough in Votes in their Parish: and above a year before any face of War appeared, or any Vote to raise Arms was heard of, it's well known scarce a Sectary in *London* but had stored himself with Arms, to furnish each Boy in his house; and many Porters loaded with Muskets, have been seen carried in the Evenings, into the Houses of men notoriously disaffected in Religion, who conveyed Arms and Traiterous Libels, and Observations, printed at a publick charge, to their Countrey Chapmen; nor durst the Lord Mayor make inquisition, for fear of being accounted an Enemy to the peace of the Kingdom, then full of fears of Papists trained under ground, and other (God knoweth what) Enemies; and before the bloody Votes to kill and slay, they sent Scouts into all parts of the Kingdom, to sound the people how they stood affected to begin a War; one *Brumidge* a Brasier in *Gracious-street* in *London*, and a Cook his Neighbour, were sent into *Gloucestershire* and *Worcestershire*, to muster their Forces, discovering how each Village stood affected or disaffected; Members also of the Faction came to the Elders of the *Dutch Church* in *London*, to know of the State

Tertull. adversus Marcion. lib. 4.

History of the Counsel of Trent.

* Old Jury.

and Government of their Church, telling them that they would follow their pattern, though some of those Elders counselled them, not to *pull down their House, till they knew where else to lye dry*; *adding also, that the* English *people were not like the* Dutch, *nor would ever endure their Government.*

These, and many other practices in the like kind, may shew the world, what a free Parliament this was from the beginning, and how God had infatuated this Nation, that they would not see this jugling, nor believe the Clergy, who foretold the miseries this Faction would bring to this Church and State; but to suffer a small number (the little flock of Christ, they were wont to call themselves) to ride the whole Kingdom to destruction: for notwithstanding all this shuffling and packing, when this Parliament first met, the *Fanaticks* for number made not above the third part of the House of Commons; and I am confident, that in the City their Faction was not a fifth part, and those of the younger and meaner sort, but infinitely busie at an Election of a Common-Councel-man in *Langborne-Ward*, wherein are above three hundred Housholders (and from such meetings none of the Faction would be absent) yet could they not make up sixty in all that Ward: Some years after, above 14000 House-keepers in *London*, were listed in the design of *Tompkins* and *Challoner*, though they wanted ways to communicate their strength one to another. And therefore to gain the Vote of Parliament to themselves, they tryed the Fox skin to cover for a while their Lyons claw, seeking pretences plausible to the Patriotical party also, to purge the House of Commons (as the phrase was) of all undue Elections upon Court-Letters, or of men engaged in the late Monopolies; whereby they wormed out of the House those whom they suspected of Loyalty, but kept in old Sir *Henry Vane*, and Sir *Henry Mildmay*, and others (greater Monopolists) whom they knew to be of their Faction; and to supply those vacancies, Mr. *Pyms*, or Mr. Speakers under-hand Letters, were enough to make Mr. *Pyms* Son, scarce out of his Nonage, be chosen for a Parliament-man: but if it chanced that such private Letters miscarried in their desires, the new elected Members have been sounded how they stood affected to Bishops, and so accordingly never admitted, or presently received. But this trick made the Faction not yet absolute Masters of the Vote in the House of Commons; which put their Members to wonderful pains and trouble, by continual attendance, sitting in the House till midnight to watch to carry a Vote, when other Members wearied out, were departed the House, that so they might compass by diligence, what they could not obtain by their numbers of their persons: [The first Remonstrance of the House of Commons against the King, voted in the House at midnight,] this made divers of them let out their Houses in their Countries, (which upon the Act of continuance they afterwards sold) and take (sequestred) houses in *London* and *Westminster*, that they might be near their work, having their Emissaries constantly attending the door of the House of Commons, to call in Members of this Faction to vote what they pleased, to advance their design, upon notice of a small appearance in the House; but if any appointed business caused a fuller House, their daily sitting had made them expert in discerning the face of the House, to know their own strength, how the Vote would be at that time; the Faction having made Mr. Speaker (a Lawyer) sure their own [by a Fee of 6000 *l.* voted to him, and made Master of the Rolls] would either by some pretended Forreign Letters, made by themselves in *London*, or by some new discovery of a Plot against the Parliament, or else by long Speech-makings, defer the business of the day, till the absence of the rest of the Members; some following their pleasures, others their private necessary affairs, little dreaming of making a Trade by sitting in Parliaments, as in their Shops or Counting-houses (whereas Parliaments like Phytick purge, if seldom used, but destroy, when continued as food) should make way for this vigilant Faction to carry the Vote, by the Major part present; having embodied themselves in the Parliament and Kingdom for their work, and especially in *London*, by daily Tavern-clubs in each Ward, communicating intelligence to and from their Table-Juncto's, or Sub-Committees sitting in divers private houses in *London*, [*Brownes* house a Grocer neer *Cheapside* cross; also a Drapers house in *Watling-street*; as now the Saracens head in *Friday-street*, &c.] to prepare Results of each days passages in the City, to report to Mr. *Pym* and his close Committee, when they came from the

Kings Declaration, 12 *Aug.*

the Parliament to be feasted at night in confiding Citizens houses ; amongst whom Mr. *Pym* was so idolized, that mine eyes saw a Gentleman violently assaulted in the streets, and dragged to the *Poultry*-Compter, as a Sanctuary against the Tumults, onely for speaking a neglectful word of this Mr. *Pym* ; a forerunner of that furious rising in Arms of the whole City to defend Mr. *Pym* and the five Members from a legal Tryal for High-Treason, of which the King had impeached them. By these and many other advantages, it's easie to conceive how a combined Faction may overcome a far greater number, when single and hood-wink'd from perceiving plots of destroying Religion and the King, by those who by Votes, and Declarations, and Protestations, pretended to make the King a glorious King ; and counted it a great scandal to them, that it should be reported they intended to take away the Liturgy, which they desired onely in some things should be reformed, employing some Bishops and others of the Clergy, to consider of what things might be altered for satisfying tender Consciences, that many of the Clergy also, as well as other Subjects well-willers to the King, were so possessed, that though they saw Arms raised against the King, and all his Forts, Ships, and Revenues seized on in defiance of his Majesty, yet would they not believe that the Parliament intended the King any hurt or evil at all ; yea, divers were not dispossessed of this fond credulity, till the Votes of imprisoning and of no further addressing to the King were published : And now when they can neither help themselves, nor their King, cry out upon Hypocrites, and say, they will never believe Parliaments any more ; though it's not safe for them to say so, or whatere more they think, such is now the liberty of the Subject ; and indeed so willing were the major part of the House of Commons to be lulled asleep into a pleasing dream of Reformation, by clipping the wings of Prerogative, and paring the Bishops nails, and taking down the pride of the Clergy (as the Fanatick buzzed pretences were) to which all parties were marvelously ready (like the Horse in the Fable, yielding his back to the Saddle to be rid of the Deer, that he might have all the pasture) and by extolling the honour and authority of that House, whereof themselves were also Members, till the Faction by planting in their Instruments for Chair-men of Committees, and into all places of action, so rid the more moderate party of the House beyond their own stay ; who now grown weary, and feeling the Spur in their own sides, began too late to take heed, and to think to shake off their hot-Spur-riders ; but indeed threw themselves out of their so-longed-for Parliament : for upon any Speech or Motion contrary to the sence of the Faction, the parties moving were called presently to the Bar, or committed to the Tower, or expelled the House ; and others were terrified hereby, or by the Tumults out of the City, led up by Dr. *Burges* and Capt. *Ven* to the Parliament-doors, to see that the *Godly Party* (for so their Faction was called) in the House might not be out-voted. [Dr. *Burges* said at the Parliament-doors, of the Multitudes and Tumults of the City-Rabble, *These are my Band-dogs ; I can set them on, and I can take them off again.* Oh brave *Cornelius !*] That by these means above two hundred shortly after were forced out of the House, to leave the Faction absolute Masters of the Vote in the House of Commons, and House of Peers also ; little thinking that the Clergies persecution (which themselves sate so long winking at) would prove their own just punishment, by suffring a Faction to grow so powerful, without so much as protesting against their injustice and oppression.

But rather assisting the Faction, to imprison in the Tower twelve Bishops upon a false charge of High-Treason, onely because they did their duty, to their eternal honour, like Christian Bishops, and lovers of their Countries welfare, in solemnly protesting (as *pares Regni*) against such violence and wickedness, though with apparent hazard of their persons and Estates. Nay, when these driven Members of Lords and Commons again assembled at *Oxford* by the Kings Proclamation (upon the second Invasion of the *Scots*) for number in both Houses exceeding those who were left at *Westminster* (almost 200 Commons before they had sitten five weeks) besides the Royal presence of the King, very probably might have recovered this Kingdom by calling themselves a Parliament, as the eyes of the Kingdom upon them did expect, (which drew over some Members from *Westminster*, and more would have followed to have joyned with them in Parliament) and as in all reason they might have, as well as they did demand and take upon them all priviledges of Parliament. But the Fanatick spirit (brought thither in Mr. *Bagshawes* Lawyers pouch, or maintained there

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before at the Brethrens charge) was busie there also in fomenting fears and jealousies, that they must not set the King a precedent to break Laws, *vid.* the forced Act of continuance of this Parliament in it self void, for fear they should make the King too great: and such courses they took in imitation of the Faction at *Westminster*, that they complained to the King of a Divine who in a Sermon *historicè* related the Story of *Charles Martel* his inventing Rebellion, Sacriledge, and Parliaments; and Secretary *Windebank*, lately come from *France* to the King, was forced suddenly to return into *France*, to prevent the *odium* which might have fallen on the King by protecting him whom they also intended to have questioned; that well might his Majesty call them his Mungrel-Parliament, whose negligence and wilful blindness hath twice undone the Kingdom. *Oxford* Mungrel-Parliament But to return to the Members at *Westminster*, whom we left Conquerors of the Vote in the House of Commons, whose Agents were set on work throughout the Kingdom (especially in *London*) to muster up their Forces, without which they could neither long keep the Vote so gotten, nor could make their Votes of any power or authority (the House of Commons being of it self no Court of Judicature, having no power to give an Oath, nor to imprison any of the Kings Subjects, except their own Members; but to consult and transmit their Proposals to the House of Peers, to whose joynt Results the Kings Royal Signature puts life and makes it Law, or an Act of Parliament.) The next work therefore (to which success heightned them) was to try their strength in the House of Peers, for concurrence to their designes; to which Lord *Say* had long tutored his Pulpit-Lords, and other discontented popular Lords, were hoped easily to be drawn, seeing the people so extol the proceedings of this Faction in the House of Commons, though they intended to go on with their work without the Lords concurrence, if they could not have brought them to their Bow, as indeed they have made no other use of the House of Peers, than to cover and countenance the Fanatical practices with the Name and Title of both Houses of Parliament, and of Lords and Commons assembled in Parliament, setting the Lords in the first place, like Cyphers in Arithmetick, to advance the following numbers: for what meant the new phrase in Pulpits and Pamphlets, *of the House of Gods*, and of the *Worthies of the Land*, but onely the House of Commons? and what more frequently buzzed into peoples heads, than that the Lords sate but for themselves; the Commons sate for the good of all the people, and were therefore more to be regarded and maintained? But for a formality and shew of Legal proceedings in a Parliamentary way, Mr. *Pym* is sent into the City to make Speeches against Obstructions in the Body politick, that Reformation could not go on till they were removed; which soon raised the City-Tumults to petition the Parliament, that the Bishops and Popish Lords might be thrown out of the House of Peers, as the onely hinderers of Reformation of Religion, thereby indeed to lessen the numbers of Votes likeliest to oppose the Fanatick Faction. These Tumults daily increasing (upon the countenance they found from the Parliament, where they were bid to come like men, that is, with Swords) by the Rabble of Porters and Apprentises daily sent by their Masters, but chiefly by their Mistresses, with Clubs and Swords, to cry for Reformation at the Parliament-doors: *Jan.* 1641. The Faction in *London* having also combined to shut up their Shops for many days together, and perswaded others to do the like, upon some pretended fears; but the truth was, to make the poor people in and about the City a pretence to mutiny for want of work, so heightned the Faction in the House of Commons, that they sent up Mr. *Hollis* to the House of Peers to demand the Names of the dissenting Lords, that so they might expose them to the peoples fury (as they posted the dissenting Members of the House of Commons in the case of the Earl of *Strafford.*) The Ring-leaders still to the Rout, were Dr. *Burges*, the onely scandal to his profession in all *London*, (as his Parishioners of *Watford* can tell, and the Spiritual Courts of *London*-Dioceses also;) Capt. *Ven*, who sent Tickets by Porters and Emissaries to raise these Myrmidons; and Sir *Richard Wiseman*, who with this confused Army assaulting the Bishop of *Lincoln*'s house in *Westminster*, had his brains dashed out with a stone from the wall, and was buried at the collected charges among the Apprentises. The House of Peers thus daily assaulted without, and wanting no false Brethren within, was not like to hold out any long Siege, the very doors, and Lobby, and entries, being so crowded with the Tumults, that none can pass in or out, without a kind of leave from the Assailants; who upon the word given of the approach of any popish or disaffected Lord (as the phrase was) would in derision cry out *Rome!*

Reme! but when any whom they accounted well-affected was to pass by, they would cry, Make way! Make way! (a free Parliament all this while) insomuch, that some Lords had their Cloaks torn from their backs at the Parliament-doors: Nor could the Bishops (one of the three Estates in Parliament) or Popish Lords, as they called them, come to the House without apparent hazard of their persons: which made the Bishops (as *Pares Regni*) solemnly to protest against all Acts done in their absence, till the Parliament should be restored to liberty (as Mr. *Speaker* hath lately done; and the Members who lately fled to the Army, upon their return have nullified all Votes, Orders, Ordinances, made since their forced absence, by like City-Tumults in the year 1647.)

Hereupon the faction in the House of Commons furiously impeach the protesting Bishops of High-Treason, and twelve Bishops were at once committed to the Tower, to gag their Mouths that they might be calilier robbed of their Votes and Purses, as afterwards they were, the Treason not yet proved. The Bishops and Popish Lords thus thrown out of the Parliament, and the rest of the Royal Nobility terrified, were forced to withdraw themselves from the Parliament, leaving the Vote of the House of Peers to the Faction galleping in its fury: yet for all those affronts done by the City-Tumults at the Parliament-doors (to shew how truely it hath been ever said of the Fanatick, That he will not Swear, but he will Lie) as also the assaulting of that Loyal Lord-Mayor's house, by the same Tumults in the midst of the City; and notwithstanding their furious marching through the City, in return from the Parliament-house (whose Guard they called themselves, and bragged how they were thanked by the Members for their love to the Parliament) with Links and loud Clamours, timely alarming the Goldsmiths of *Cheapside* to shut up their Shops; and notwithstanding the nightly Tumults about pulling down *Cheapside*-Cross, and the Trained-Bands marching day and night about the City to keep the peace, [A Coopers Apprentice on *Breadstreet-hill*, pulling off the Legs of our Saviour's Picture on the East-end of the Cross, in the act fell on the Iron-bars; but told his Master that some of the Watchmen hurt him with an Halbert, concealing the truth, till after ten days torture, seeing no hope of life, with horrour he confessed his fact, lamenting Gods judgment upon him, and died of the wound; whose death so terrified the Tumults from that action, that they never attempted the Cross any more, upon my own knowledge. And in the first of King *Charles*, when the same Cross was beautified, a Fanatick, who broke the Neck of the Babe in the lap of the blessed Virgin, within three nights after had his Neck broke, and left dead in the streets near the Cross, no man knowing how it came to pass. At *Tukesbury* in *Gloucestershire*, I have seen the Grave of a reforming Zealot, who demolished the Cross, and made the Cross-stone (wherein was our Saviour's Picture) an Hog-trough: All the Piggs and the Sow which drank therein, died the first night, and the man drowned himself in a Well, over an Hog-trough, which stood by the Well, as the Spiritual Court of *Glocester* can witness, and many yet living in *Tukesbury* can justifie this story.] Yet did the Faction in Parliament tell the King (and the world in print) in answer to the Kings complaining of those Tumults, That they saw no Tumults, but that the concourse in *Westminster*-hall used to be as great in Term-time. By these means the Fanatical Faction in the Parliament having conquered the Vote of both Houses, and forced the King to fly, began soon to declare their Legislative power, in publishing their imperative Vote, That the Subjects of *England were bound to obey the Ordinances of both Houses of Parliament as a Law, in case the King should deny his Royal Assent.* But knowing such Votes were not like to find universal obedience, as their designes required, the next and last thing they entred upon, was power to execute those Votes, which their success (by the late Tumults ready for a War) heightned them to demand, under pretence of putting the Militia of the Kingdom into such hands as the Parliament, that is, the Fanatical Faction, should think fit; which to obtain, one would think it might spend the faith of a Christian to believe, what ridiculous fears and jealousies of Invasions from abroad, and secret dangers at home, were suddainly bruited by the Faction up and down the Kingdom; [Fears of Invasions by the *Danes*, by the *French*, by the *Irish*; fears of Papists in *London*, when the Faction knew they had scarce left one in the City but in Prisons: Mr. *Pym*'s Plague-plaister; the discovering of a Plot by a Taylor in a Ditch; fears of blowing up the *Thames* with Gun-powder to drown the City and Parliament; the House of Commons fired by

Sir *Rich. Gurny.*

Papiſts; an Army of Papiſts at *Black-heath* in *Kent*; an Army of Papiſts in *Lancaſhire*; Horſes trained under ground at *Ragland*; the Midnight Alarm in *London*, and parts adjacent, that the King was coming againſt the City with an Army of Horſe, when his Majeſty was lately forced to fly for the ſafety of his perſon: The Votes of Lord *Digby* raiſing an Army at *Kingſton* upon *Thames*, when he had onely his Coach and ſix Horſes: The Votes that the King had raiſed an Army at *York*, when ſome chief Actors ſaid in my hearing, at that time the Houſes of Parliament knew that the King was not able to raiſe one hundred men: The Earl of *Warwick* and Sir *Thomas Barrington* ſent into *Eſſex* to raiſe the Country, told the people in publick meetings, that the Queen was landed with an Army of 13000 Papiſts. It were endleſs to reckon up the multitudes of ſuch Lyes and ridiculous Fears] As alſo to think how ready people were to frame themſelves to a belief thereof, as given up to believe lies even with greedineſs, when indeed the deſigne onely was for this Faction, hereby to raiſe an Army, to execute whatſoever themſelves ſhould conceive would advance their Plots of ſubverting Religion and Government of this Church and State, under the ſpecious colour of Reformation of all grievances whatſoever, whereby they drew in to their aſſiſtance the Patriotical party alſo, who were the far greater number throughout the Kingdom; whoſe pulſe beating wholly after Property (deſiring deſtruction neither of King, nor Biſhop, but onely reformation of conceived exceſs of power) was kept continually affrighted by alarms from the Faction, that the King would make his Subjects all Slaves; which to prevent, they thought themſelves neceſſitated to uphold this Parliament in any thing which they ſhould act, though never ſo abominable and unjuſt, for fear if this Parliament ſhould be diſſolved, they ſhould never have any more Parliaments; and theſe men once unhappily engaged, eſpecially the *Londoners*, by vaſt ſums of money, which the Parliament had politickly drawn them to lend, were bound to follow the Fanaticks madneſs, onely to ſecure themſelves and their publick-Faith debts; inſomuch, that upon the burning down the Exciſe-houſe in *Smithfield* in the year 1647, by the rude Multitudes in the City, about the time of the King's coming to *Holdenby*, it's ſtrange to think, how theſe moderate men (formerly deſirous to have the King come to *London*) were ſuddainly ſo affrighted with fears, that if the King came nearer *London*, ſurely the people would pay no Exciſe nor Taxes, then how ſhould their Publick Faith-debts be paid? and gave advantage to the Faction, in the name of the City, to petition the Parliament, that his Majeſty might not come nearer *London*, upon ſome pretences laid in that Petition; but Money was the bottom of the buſineſs; hoping by delay to make ſome ſurer bargain with their King: but now too late they ſee their folly.

Thus by Hypocriſie, Fraud, and Violence, miſguiding the Patriotical party, the Fanaticks of *England* grew ſo powerful, raiſing an Army, which of themſelves they could never have done, now commanded by moſt confiding Sectaries, which the Citizens at firſt thought ſo inconſiderable; ſuppoſing, though they let them run on to do the work, (which they alſo deſired, in reforming State-diſtempers) they could quell them at pleaſure; perſwaded alſo that the War ſhould laſt but one Moneth, (as Mr. *Hamden* told ſome Citizens) but now they haye lived to ſee the Banners ſix years diſplayed, to plant in what Religion ſoever the ſtrongeſt party of Sectaries with their Sword ſhall make good, (upon hopes of gain, or fear of loſs, not likely by Citizens to be oppoſed) and all other men in proſecution of their own (different) ends, are forced to ſerve for Stales and Blindes for the Fanatical Maſters to deſtroy the King and the Church, by the loſs of the liberty and property of the Subject, on which all parties ſo doted: and no ſooner had the Faction their deſires of an Army raiſed for their ſervice, but preſently they began to execute their long dormient Votes of ſequeſtring the Clergy from their Livings; and by an inſolent thing, called an Ordinance of Parliament, (repealing five Acts of Parliament, made in ſeveral Kings Raigns) utterly aboliſhed the ſacred Liturgy, the whole ſervice of God out of the Church, planting in room of it, a new nothing, a ſenſeleſs Rubrical Directory, that will ſerve all ſorts of Religion, but the true Religion, which to deſtroy this new Engine was purpoſely invented; meerly upon this wicked policy (though other frivolous pretences are alleadged in the Preface to that new-fangled Directory.) Firſt, becauſe in the Liturgy were more Prayers for the King than would conſiſt with their Traiterous ends. Secondly, the aboliſhing of the Liturgy took away the daily ſervice of God in Cathedrals, and made them of no uſe; a fair way to take away the

Liturgy aboliſhed

The policy in aboliſhing Liturgy.

Lands

Land of Deans and Chapters. Thirdly, the *Scots* called in for their assistance in time of need, as also to engage all sorts of Sectaries to their aid against the King. Fourthly, their new-erected Ministery, and Assembly of Divines and *non-Divines* at *Westminster*, by abolishing the Liturgy thought to extol their own fame and estimation, to the leading captive the people into ignorance, the mother of blind obedience to, whatsoever burden they should lay upon them, from Jesus Christs Throne of their Divine Presbytery.

Thus (as the State-Affairs) in the Church came this change, or rather destruction of Christian Religion in *England*; like the great Beast in *Daniel*, *to whom an Army was given, by reason of transgression, whereby it took away the daily Sacrifice, and threw the truth to the ground, and it practised and prospered*; but what miseries have followed such policy, not onely the persecution of the Clergy, but the ruine of the Laity of our times can sufficiently witness, groaning under all sorts of calamities, that War and Rapine, and Tyranny can bring upon a Nation, when like the *Israelites*, there was no King in *England*, but a mysterious gunpowder-clouded King and Parliament, *viz.* the *Fanatical* Faction and Conspirators fighting against God and the King, under colour of King and Parliament, the Riddle of this Generation; three times altering (they call it purging) the House of Commons of Monopolists, Malignants, and Presbyterians, to obtain the Vote, and by a post-vote justifying three notorious Symptomes of a wicked Faction, *viz.* the publishing an Order of inviting accusations against the Clergy, in the name of the House of Commons, which the House had not cognizance of; the keeping the King out of *Hull* by Sir *John Hotham*, which the House knew not of; and the imprisoning the King in the Isle of *Wight* by *Hammond*, for which he had no public korder, but the sense of this Faction, or some private directions from the Army.

CHAP. VIII.

A concluding Parallel between the Popish Persecution in Queen Maries *time, and this* Fanatical *persecution.*

THus hath this Faction filled up the measure of their iniquity, fulfilling the Propheses and Predictions of wise wen, who gave *England* warning of the mischiefs which they foresaw the *Fanaticks* would in time bring upon this Nation; to name but two particulars: Dr. *Bancroft* wrote in the days of Queen *Elizabeth*; *Certain hypocritical brethren of the Laity, have clapped the* Presbyterian *or* Puritan *Ministers on the back, followed their Sermons, set them at the upper end of their Tables, and sought by all means to procure them credit and favour with the people, not that they cared for them, or for Religion, or for Christ himself; but hoping that by the violent course which they saw these men run into, the Bishops and the Clergy would grow so odious, that it would be in time a small matter to dispossess them of all their Livings, whereof some portion might come to their shares.* Survey of Discipl. cap. 21.

Another as true I find written, Anno Dom. 1603.

All wise men (even among Protestants) see that no Sect in the world can be more prejudicial and pernicious to another than the Puritan *Sect is, and would be to the Protestant, if they could get the upper hand:* Yet these are the men who so fiercely have cryed out against persecution, and against the cruelty of Papists, making an Ordinance for Repentance, for the Blood spilt in the days of Queen *Mary* (never remembring the persecution of the Church in the Raign of *Henry* the Eighth, which how this Generation have made their own sin, I say not) intitling their Faction onely to those Martyrs merits, as their undoubted Heirs; indeed cunningly to colour their pretence of fighting for the Protestant Religion, and to enrage the people to a revenge on the Kings Party, whom they laboured to make the world believe, were the guilty off-spring of those Popish Persecutors; whereas like the *Jews*, while they build the Sepulchres of the Prophets, they shew themselves to be the Sons of those who persecuted the Prophets: And were those Martyrs now alive, they would be the greatest Malignants and Delinquents of our days, fit to be Plundered, Sequestred, Banished, Imprisoned, or Slain by bloody Votes, because they would not obey the *Parliament* in changing Religion; as is plain in the story of Mr. *John Rogers*; and crime enough it is in these days to be constant to the Book of Common-prayer, which those Martyrs in Queen *Mary's* time sealed with their Blood, and hath ever since been continued in the Church of *England*, till wholly abolished by an *Ordinance* of this *Parliament*; whose cruelty as it hath *N. D.* or 3 conversions of *England*. 3 part. pag. 149. *Fox* Acts and Mon.

hath slain more thousands of English Subjects, than Queen *Mary* condemned scores, so hath it far less shew of Justice, or Legal proceedings, all being now done *coram non judice*, by upstart Committees, and new-erected Judicatories, never heard of in *England* before; as also *sine Lege*, by meer Arbitrary Votes, and fancies of malitious Adversaries, and Judges in their own cause: nor were any in Queen *Maries* Raign condemned but by known Laws of the Land, and legal Tryal, with disputations and perswasions used to reclaim them from their supposed Errours; but the Fanatick persecution is to hunt after matters of accusation, not to reform Errours, but to torment the persons of men, *& condemnati quoniam accusati* is their Justice. And when the Faction had thus plundred and sequestred the Clergy of all their Estates for some years, another fit of persecution was raised against divers of them from Goldsmiths-hall and Habberdashers-hall, upon compolition of their Temporal Estate, where the Clergy were ever most spitefully used by those cruel Committees; the Laity compounding for two years value, but the Clergy seldom came off without four or five years purchase of their own Lands and Estate. And because I intend not to swell into too big a Volume, I'll give you but one instance of the proceedings of Habberdashers-hall-Committee towards a Clergy-man, to whom a Ticket was sent for 240 *l.* as the twentieth part of his Estate; he coming within the ten days limited in their Tickets to the Committee for Mitigation, proffering his Oath that all his Estate real and personal was not worth 200 *l.* could not be admitted to his protestation, but was referred to the Committee of Lords and Commons for advance of Moneys; whither applying himself, the Door-keeper told him, that he must not enter in till he was called. Thus attending *de die in diem*, the ten days were expired, without his being called, or his obtaining leave to pass the first or second doors, which were duly locked by their Officers: Hereupon, according to the great Justice of Committee-Orders, and Parliament-Ordinances, he fell by course into their Messengers hands as their prisoner (though at large) for not making an end within the ten days. After some weeks dancing attendance, and seeing a Lawyer, his Petition was read; to which was annexed an *Affidavit*, that his whole Estate was not worth 100 *l.* The Answer of the Committee was, That until he should bring in the one moity of his Assessment, *viz.* 120 *l.* according to the custom of that Committee, he should not be heard; which he not able to perform, was sent for by their Pursuyvants, and upon his Petition was ordered to bring in 50 *l.* and then to be further heard. After some delay, he moved again, and was ordered to give present security to bring in 20 *l.* the next Committee-day, or else to prison he must go presently; which to prevent, he was forced to borrow 20 *l.* and accordingly deposited it, petitioning to be admitted to his protestation: But the Committee told him, they must observe Rules, and ordered him to give security for the other 30 *l.* to be brought the next sitting, or else he must go to prison; telling him, that if he were not worth so much, when he came to hearing the money should be returned to him again: whereupon he was again forced to borrow 30 *l.* more, which he brought in accordingly; but upon hearing was told, that though the Ordinance did admit all men, yet the custom of that Committee did not admit of Malignants to their protestation: and so took all the borrowed 50 *l.* as the twentieth part of his Estate, which he by *Affidavit* gave in to them, was not worth 100 *l.* having been long sequestered, and plundered of his Goods, and by imprisonments and Egyptian years of Famine, forced to spend his long-provided Store. And just such a Cheat doth the Committee for plundered Ministers put upon the afflicted Wives and Children of the sequestered Clergy, in their suing for the fifth part of their Husbands Living, which an Ordinance of Parliament pretended to allow them: If their Husband or Father hath two Livings, their first trick is to tell them, that they will allow them the fifth part of but one of them: The next is, that though the Ordinance run generally without any limitation, yet they have secret instructions whereby they grant Orders for a fifth part, with this *proviso*, That if the sequestrator (or Cutpurse) shew not good cause to the contrary. This draweth on much travel, and charges on Lawyers, and Solicitors, and Committee-Officers; and the Parliament-Minister upon hearing, pretending that the Living is of value little enough to maintain him, or any frivolous Plea, breeds a demur; and although they grant Order after Order, yet all is to no purpose: for, say the Committee, we must not displease our Friends; they mean their Masters, who under pretence of long prayers, can devour whole houses, and starve other mens Wives and Children, by invading their possessions kept from the right Owners by Club-law. And truely their Ordinance for the fifth part doth generally prove but a meer mockery to the Wives and Children of the Clergy in the midst of their heavy Persecution, and a Snare to draw them into expence of their last groat, in hopes to get their so-fairly-promised morsel; that as I have known very few obtain it effectually, so have many of them after some years of chargeable, and vexatious attendance been wearied out, buying at too dear a rate their Repentance of believing, or hoping for any Justice or mercy from the Fanatical Faction: From whom may all Gods people pray,

Good Lord deliver us.

To Dr. *Martin* they sent a Ticket in Prison at *Ely*-house, who desired them to take the twentieth part, so that they would promise to send him the remaining nineteen parts of that Estate which they supposed him to have.

The Wife of Dr. *P.* hath been 3 years, to the expence of almost 100 *l.* to obtain her fifth part, but could not prevail

FINIS.